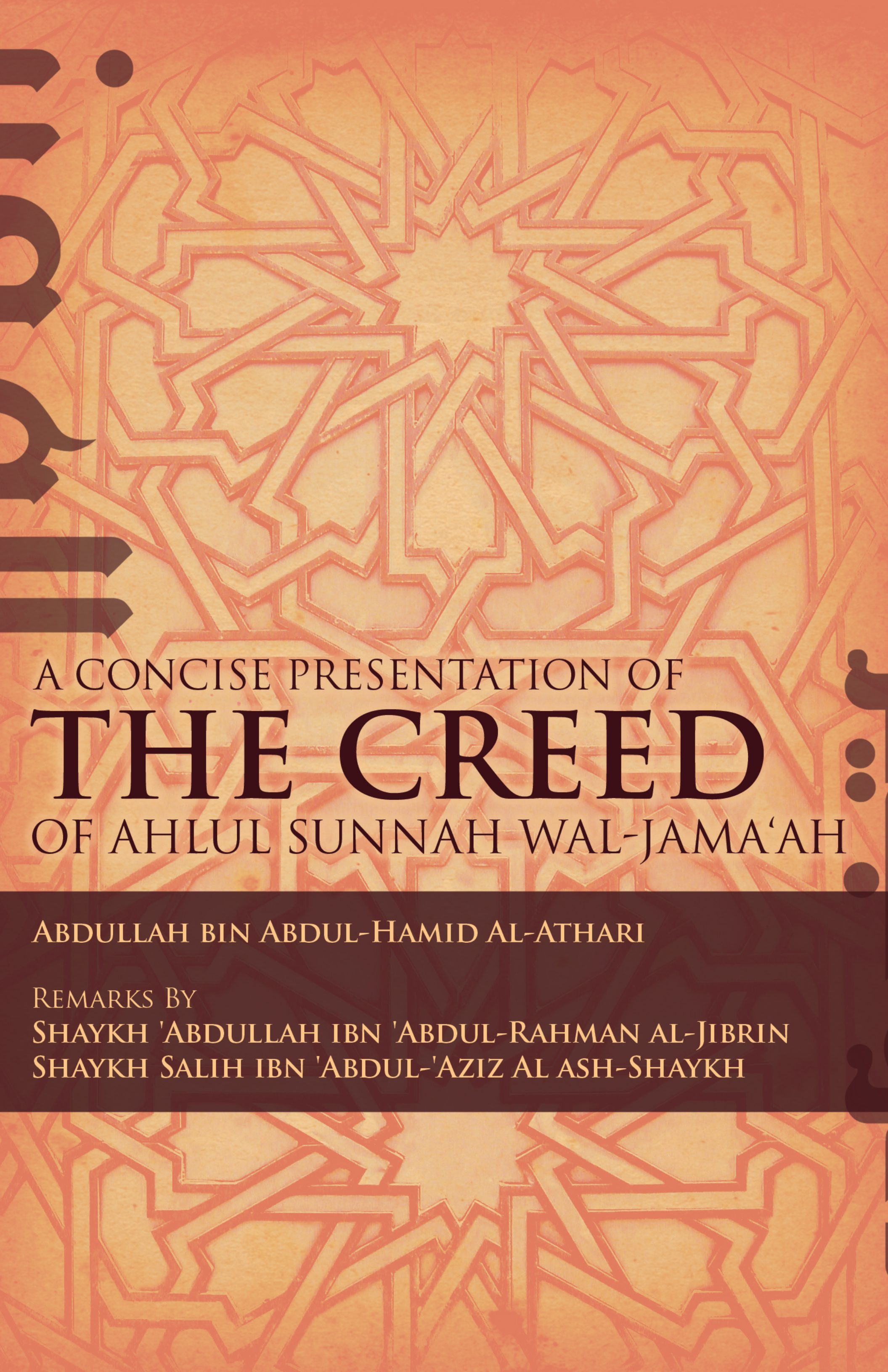

A CONCISE PRESENTATION OF
THE CREED
OF AHLUL SUNNAH WAL-JAMA‘AH

Abdullah bin Abdul-Hamid Al-Athari

Remarks By
Shaykh 'Abdullah ibn 'Abdul-Rahman al-Jibrin
Shaykh Salih ibn 'Abdul-'Aziz Al ash-Shaykh

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✻

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Edited by Abdulhakeem Ibn Haarun

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PUBLISHER'S NOTE

All praise and thanks is due to Allah. May His peace and blessings be upon the last prophet ﷺ.

Afterwards,

The unhealthy state of the *ummah* is quite evident to every concerned Muslims in the light of the unique qualities of the real believers mentioned in the noble Qur'aan, and exemplified by our Pious Predecessors, namely; the Prophet's Companions (*Sahaabah*), their successors (*Taabi*'*uun*), and those who succeeded them (may Allah have mercy on them all).

Majority of today's Muslims are found indulging in the ways of the Jews, Christians and other Polytheists, while ignoring the guidance of our scholars; in spite of our insistence that we are Muslims, and as a result of which rather than influencing the trends of world events, Muslims are found occupying the back seat.

It is obvious from history that our Predecessors did not posses too much manpower, financial resources or army. They however overcame the super powers of their days within a short period of forty years and ruled two-thirds of the world, establishing a sound caliphacy to the envy of other nations.

The author of this book, Shaykh Abdullah bin Abdul Hameed Al-Athari in his book – '*Al Wajeez fi Aqeedati Ahlul Sunnah wal-Jama'ah*' (A Concise Presentation of the creed of

Ahlul Sunnah wal-Jama‘ah) – has compiled the solution to the present state of affairs, stating the complete and comprehensive guidiance regarding the matters of creed, belief and deeds of the pious and noble people of the first period of Islam, whose sincerity and obedience to the rules of Allah are attested to by the Most High Himself, and as a result of which He ﷻ granted them dominion over all other nations.

With these in mind, let us study this book, hoping that Allah makes it a benefitial guide for all those who come across it.

I am grateful to all my friends who have contributed towards the completion of this work. May Allah ﷻ reward them all with *khayr* (goodness).

May He ﷻ bless our guide, bringer of glad tidings and prophet, Muhammad ﷺ, his household and his entire Companions.

Your brother in Islam,

Faridullah Ahmed Hussin
Managing Director

⁂

REMARKS BY

His Eminence,
Sheikh Abdullah bin Abdur-Rahman Al-Jibrin
13/7/1421

All praises are due to Allah ﷻ, the one and only Lord. He is the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten and there is none co-equal or comparable to Him.

I thank Allah ﷻ by praising Him endlessly as he deserves to be praised, and testify that none has the right to be worshipped besides Him ﷻ and that He has neither partner nor associate, for He is indeed above being ascribed partners to. May Allah send His blessings and peace on His most honourable slave and Messenger Muhammad ﷺ, his household, Companions and all those who adopt his ways *(Sunnah)*.

Afterwards:

Having read the book – A concise Presentation of the creed of the *Ahlul Sunnah wal-Jamaa'ah*, I found it an indispensable book. The author has been correct in his positions therein stating clearly the proof supporting every matter raised. The positions of the scholars of *Ahlul Sunnah wal-Jamaa'ah*, regarding all issues related to Islamic Monotheism (*At-Tawhid*), faith, belief and divine preordainments, are present in it. Likewise, the true faith as expounded by Islam is mentioned. The author has avoided the faulty and distorted views of the people of innovation and has presented sound and convincing proofs which are quite sufficient to satisfy sincere seekers of the truth. He has mentioned in this book, the sayings of our Pious Predecessors which indicates their clinging to the Qur'aan and *Sunnah*, as well as, their abstinence from every form of innovation.

May Allah bless the author and grant him the best of reward for his intention. May He ﷻ send His blessings upon His noble Prophet ﷺ, his household and his Companions.

* * *

REMARKS BY

His Eminence,
Shaykh Salih bin AbdulAzeez bin Muhammad Aal Shaykh
Minister for Islamic Affairs, Endowment, Call and Guidance.

All praises are due to Allah ﷻ, who is alone with attributes of perfection, grace and majesty. I thank Him ﷻ by praising Him and testify that none has the right to be worshipped but He. He ﷻ is alone without partner in His Lordship. There is none co-equal or comparable to Him as regards His beautiful Names.

﴿ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴾

> *There is nothing like unto Him and He is the All-Hearer, the All-seer.*
>
> (Qur’aan 42:11)

I testify that verily, Muhammad ﷺ is the Messenger and slave of Allah, who has been sent as a mercy to the entire world. He was sent by Allah with the true religion (Islam) and the right guidance *(Sunnah)*, so that he might liberate the people from worshiping the creatures to worshiping Allah alone; from the injustices of other religions to the justice of Islam; from the troubles of the world to the prosperity of this world and the Hereafter. May Allah’s peace and blessings be upon His Prophet ﷺ, his household and his Companions.

Afterwards:

Before the advent of Allah’s last Messenger, Muhammad ﷺ, people were living in a dreadful state of ignorance.

They were living in the darkness of Polytheism and Ignorance. Suspicions prevailed in their social and religious lives, and were always involved in worldly and tribal disputes. They cursed and killed one another, living in division, lawlessness and disorderliness. Their motto was;

> *Whoever does not defend his pool of water with force, will be destroyed and he who refuses to oppress must himself be oppressed.*

This condition prevailed, until the time when Allah decreed that the light of Islam would rise. He sent His Prophet, Muhammad ﷺ announcing to humanity that there is none to be worshipped except Him ﷻ. He ﷺ taught such a Monotheism which Allah deserves from His slaves and was the purpose of their creation. So Allah informed the whole of His creatures about this matter through His noble Prophet ﷺ that:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

> *And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).*
>
> (Qur’aan 51: 56)

For this purpose, Allah had sent His Prophets, sent down revelations, and had raised, as a result of it, the flag of *Jihad* (striving on Allah’s path with ones self and wealth).

So, the Holy Prophet ﷺ invited the people to Islamic Monotheism for thirteen years in Makkah and its suburbs, implanting its roots in them, building its foundation and support in their hearts and, instilling its love in them until the right path became clear to them, and all the signs were evident for those who were interested in the truth.

Allah destroyed falsehood and made the truth prevail. The hearts were brightened with Monotheism and by which the impurities of Polytheism were washed off (from their hearts).

When the Holy Prophet ﷺ came, people's hearts were like barren and uncultivated lands. He ﷺ watered them with Monotheism and guided them to Allah by guiding them on the right path of obedience. So the ruined hearts became nourished with the truth of Monotheism, the Muslim *Ummah* became respected after its disgrace; became united after its division and, prevailed after its humiliation.

This creed of Islamic Monotheism prevailed (for a long period) in its actual condition with all its purities until the decree of Allah came to pass; such people began to enter into Islam who had not tasted the sweetness of pure Islamic Monotheism. Disorderliness and division occurred amongst the people, deviant schools of thought, opinions and innovations became widespread until the eyes (which should have seen the reality), became purblind, the hearts (of the pious one) were shocked as they were put to trials. Then Allah brought forth the leaders of guidance who guided the people back to the right path (the way of the Qur'aan and *Sunnah*). These scholars started to reject the doubtful sayings of false scholars, with the help of sound proofs and started to bring back the Muslims to the practices of their pious predecessors.

The reader of Islamic history will see that its honour, prevalence, dominance and submission of other nations to it was due to the purity of its creed (*ʻAqidah)*, sincere attention towards Allah, complete obedience to the Holy Prophet ﷺ, and its adoption of the methodology of its Pious Predecessors, as well as, uniting behind its leaders, not disagreeing with them. On the contrary, the disgrace of the Muslim *Ummah*, its downfall, weakness and the prevalence of other nations over them were due to the prevalence of innovations in the matters of the religion, the association of partners with Allah, emergence of misguided groups and disagreeing and revolting against their religious leaders and rulers.

There is no doubt in it that, this deviation from Islamic Monotheism, from the practices of our Pious Predecessors and being deceived by the words of the leaders of deviant groups, have been responsible for the division of the *ummah* and the weakening of its strength. History bears witness to that.

The only way out of this disgrace, is a return to what the Holy Prophet ﷺ was upon, his Companions رضي الله عنهم and the leaders of guidance. For as Imam Malik bn Anas said:

> *The last of this nation will never be reformed except through that which reformed the first generation (of Muslims)*.

Surely, to hesitate from sacrificing for the prevalence of Islamic Monotheism and to leave the practices of the Pious Predecessors is against justice and wisdom. Allah ﷻ says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ
وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

> *Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.*
>
> (Qur'aan 57: 25)

Indeed, the peak of justice is Monotheism while, the greatest of injustices is Polytheism.

So, Allah ﷻ says, while mentioning the incident of Luqman advising his son:

﴿...ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ صَدَقَ ٱللَّهُ ٱلْعَظِيمُ أَعُوذُ بِٱللَّهِ مِنَ﴾

> *... O my Son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Dhulm (wrong) indeed.*
>
> (Qur'aan 31: 13)

Abu Darda رضي الله عنه narrated that the Holy Prophet ﷺ said:

> *Allah says: 'Verily I, the jinns and mankind are in a great matter (i.e. what a great incident it is?); that I created them but others are worshipped (in any way). Similarly, I grant them provisions, but others are thanked instead.'*[1]

It is the worst of falsehood to associate partners with Allah, as He has created you. Allah ﷻ has ordered that we set things in order (in respect of Monotheism and good deeds) while abstaining from mischief (Polytheism and other wrongs).

﴿ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ﴾

And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is (ever) near unto the good doers.

(Qur'aan 7: 56)

So, to corrupt the creed of the people, confuse them regarding Allah, disrupt the way between them and their creator and, taking them away from the natural religion upon which they have been created by Allah, is indeed the worst of mischiefs.

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said:

﴿ كل مولود يولد على الفطرة ، فأبواه يهودانه أو ينصرانه أو يمجسانه ﴾

Every child is born upon the Fitrah (pure monotheism), it is his parents who make him a Jew, Christian or Magian.[2]

This is supported by another statement of the holy Prophet ﷺ:

﴿اِنَّ رَبِّي أمَرَنَي اَن أُعَلِّمَكُمْ مَا جَهِلتُمْ، مِمَّا عَلَّمَنِيْ يَومِيْ

هذَا، كُلُّ مَالٍ نَحَلْته عَبْداً حَلَالٌ، وَاِنِّيْ خَلَقْتُ عَبَادي حُنَفَاءَ
كُلَّهُمْ ، وَاِنَّهُمْ اَتَتَهْمُ الشَّيَاطِيْنُ فَاجْتَالَتْهُمْ عَنْ دِيْنِهِمْ، وَحَرَّمَتْ
عَلَيْهِمْ مَا أحْلَلْتُ لَهُمْ ، وَأَمَرَتْهُمْأنْ يُشْرِكُوْا بِيْ مَالَمْ أُنْزِلْ بِهِ
سُلْطَانًا ------ ﴾

Verily My Lord has ordered me to teach you what you do not know, of what He had taught me today. Allah said: 'Every wealth I grant my slave is Lawful and I have created my slaves Muslims, but the devils came and misguided them and made what is forbidden lawful, and ordered them to worship others with Me for which I have not granted authority.'[3]

There is no doubt that this is the most Heinous of injustices, why not, when its end is a waste of both lives (worldly and the Hereafter)?

Most recently, there have been changes and the world has become more attractive to its admirers. The people of desire have exposed their inclinations and their innovations have been manifest everywhere. They have revived the deviant thoughts of their Predecessors after they (these thoughts) had been extinct, and have brought forth their books after they had been forgotten. New (deviant) ideas and groups have emerged with contradictory objectives, directions and means.

Every time a group emerges, it curses the other. Some condemn the status of *Tawhid* and *Sunnah,* corrupting the thinking of the people and destroying their creed, while belittling and easing for them, the path to *shirk.* They raise the banners of tribulation, dispute with the leaders in respect of their authority, opposing the Messenger ﷺ after the guidance has been made clear to them and seeking a way other than that of the believers.

Under the above circumstances, it is compulsory for the ardent followers of Qur’aan and *Sunnah* among the scholars of the *ummah* and callers to the *Sunnah* to fulfill the responsibility of explaining the foundations of the religion, the way and methodology of the Pious Predecessors, and to also bring closer to the people the books of the Imams of guidance, explaining their writings in detail. Explaining the objectives of these Imams regarding Monotheism, and adherence to the *Sunnah* in their lectures, sermons and books. To guide the believers toward the path of the Holy Prophet ﷺ and the compulsion of his *Sunnah*, as well as, following the path of his Companions.

Allah ﷻ says:

﴿ ٱلرَّجِيمِ صَدَقَ ٱللَّهُ ٱلْعَظِيمُ أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ أَعُوذُ بِٱللَّهِ مِنَ
ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴾

> *Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’aan and Sunnah). Allah will love you and forgive you of your sins. And Allah is Off- forgiving, Most Merciful.’*
>
> (Qur’aan 3: 31)

And the statement of the Prophet ﷺ:

﴿أُوْصِيْكُمْ بتقوي اللهِ وَالسَّمعِ وَالطَّاعَةِ، وَإِنْ كَانَ عَبْداً حَبَشيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فسَيَرٰي اخْتِلافاً كَثيرًا، فَعَلَيْكُمْ بِسُنَّتِي وسُنَّةِ الخُلَفَاءِ الرَّاشِدينَ الَمهْدِيّينَ، تَمَسَّكُوا بِهَا، وَعَضُّوْا عَلَيْهَا بالنَّواجذِ، وَإِيَّاكُمْ وَمُحدثاتِ الأُمُورِ فإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَة، وَكُلَّ بِدْعَةٍ ضَلَالة﴾

> *I advise you to fear Allah and to listen and obey your leader, even if he is an Ethiopian slave. For whoever lives after me will witness great disagreements. Therefore, hold on to my Sunnah and the way of the rightly-guided caliphs. Stick to it firmly. Beware of newly invented matters in the religion. Because every newly invented matter is a Bid'ah (innovation) and every Bid'ah is misguidance.*[4]

So this is the straight path leading to the pleasure of the Lord of the Worlds.

Allah ﷻ says:

﴿ وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَتَّقُونَ ١٥٣ ﴾

> *And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become al-Muttaquun (the Pious).*

(Qur'aan 6: 153)

And this is the way to which the Holy Prophet ﷺ had invited the people. Allah ﷻ says:

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ
وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ١٠٨ ﴾

Say (O Muhammad ﷺ): ‘This is my way. I invite unto Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the oneness of Allah – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the Mushrikuun (polytheists, pagans, idolators and disbelievers in the oneness of Allah: those who worship others along with Allah or set up rivals or partners to Allah).’

(Qur’aan 12: 108)

It is the creed of ‘the saved-sect’ about whom the Prophet ﷺ had informed of:

﴿ لَا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللهِ ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ
وَلَا مَنْ خَالَفَهُمْ حَتَّىٰ يَأْتِيهُمْ أَمْرُ اللهِ وَهُمْ عَلَىٰ ذَلِكَ ﴾

A party in my ummah will remain on Allah’s order. Anyone, who deserts them, will not be able to harm them, till Allah’s decree will come to pass and they will remain on the same condition.[5]

And this is the same party which exists today on the same path on which the Holy Prophet ﷺ and his Companions ﵃ were upon.

The Holy Prophet ﷺ said:

﴿وَاِنَّ بَنِي اِسرائيل تَفَرّقتْ عَلَي ثِنتَينِ وَسَبْعِينَ مِلَّةً، وَتَفتَرِقُ
أُمَّتِي عَلَيٰ ثَلاَثٍ وَسَبْعِيْنَ مِلَّةً، كُلُّهُمْ فِي النَّارِ اِلَّا مِلَّةً وَاحِدَةً))
قَالَ . اَيْ عَبْدُاللهِ بْنُ عَمْرو راوي الحديث: مَن هِيَ يَا رَسُولَ
اللهِ؟ قَالَ : ((مَا أنَا عَلَيْهِ وَاَصْحَابِي﴾

> *Verily the children of Israel were divided into 72 sects and my ummah will be divided into 73 sects. All of these will go into Hell except one party.*
>
> The narrator of the hadith Abdullah bin ‘Amr bn al-As asked:
>
> *‘O Messenger of Allah ﷺ, which people will be of that party?’* He replied: *‘those upon that which I and my Companions are upon’.*[6]

From here comes the importance of giving full attention to this matter, and educating the young ones on its basis. The Muslim *Ummah* should be united on its path, so that they may not be disunited, and thus, be saved from the afflictions of their desires.

Allah has bestowed His favour on many of our scholars and a group among the sincere students of knowledge to teach, research and write on this topic. Our Brother, *Shaykh* Abdullah bin Abdul Hameed *Al-Athari* is counted as one of these sincere personalities as he has explained this topic with great care in his book; A concise Presentation of the creed of the *Ahlul Sunnah wal-Jamaaʿah*.

It was his keen desire that I should read this book and write something as its preface. So after studying it, I have found it very nice and useful. The author has tried his best to make it very beneficial, which is really Praise-worthy. He has stated in it, the creed of the Pious Predecessors very briefly, in an attractive manner, with simple expressions and impressive facts and figures. He has also classified and arranged its topics beautifully. The present edition of this book, which we are writing its preface, is duly corrected and free of mistakes. A few observations we came across in the previous edition have been corrected in this. Besides, the unique thing that distinguishes this book, is the author's reliance on original sources and references, coupled with his consistent mentioning of the statements of our Pious Predecessors, and gathering of proofs from the Qur'aan and *Sunnah,* stating the views of the Prophet's Companions (*Sahaabah*), their successors (*Taabi'uun*) and the Imams among our Predecessors.

No doubt, this book and others like it, is from those things, through which by seeing and reading them, the hearts of the believers derive pleasure and their eyes become appeased. Whereas, the people who are astray from this true religion, experience suffocation while reading such books and their hearts become contracted.

Allah ﷻ says:

﴿ وَقَالَ ٱلَّذِى ٱشۡتَرَىٰهُ مِن مِّصۡرَ لِٱمۡرَأَتِهِۦٓ أَكۡرِمِى مَثۡوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلۡأَرۡضِ وَلِنُعَلِّمَهُۥ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢١ ﴾

And Allah has full power and control over His Affairs, but most of men do not know.

(Qur'aan 12: 21)

Allah's Messenger ﷺ said:

﴿ لَيَبْلُغَنَّ هَذا الأَمرُ مَا بَلَغَ الليلُ والنّهارُ، وَلَا يَترُكُ الله بَيْتَ مَدَرٍ وَلَا وَبَرٍ اِلاَّ أَدْخَلَهُ اللهُ هَذَا الدِّينَ، بِعِزِّ عَزِيزٍ أَو بِذُلِّ ذَلِيْلٍ عِزًّا يُعِزُّ اللهُ بِهِ الْاِسْلَامَ وَأَهْلَهُ، وَذلًا يُذِلُّ بِهِ الكُفرَ وَأَهْله ﴾

This matter (Islam) will reach to where day and night reaches in this world. Allah will make this religion enter into every house, concrete or mud. The respectable ones will accept it respectfully and the shameless ones will reject it with insult. Allah will bless the believers and Islam with dignity and with the help of the respectable, and He will disgrace the infidels with the shameless.[7]

I thank the author for having worked on this topic of Islamic Monotheism, and the publication of this book. I pray Allah to grant him a good reward and bless his noble struggles. May Allah ﷻ protect the true creed of the

Muslims and make the scholars who follow the Holy Prophet ﷺ, adopt the way which is liked by Him and continue to act upon the methodologies of the Companions (*Sahaabah*), their successors (*Taabi*’*uun*) and the Imams among our Predecessors.

And the last of our call is that: All praise is due to Allah, the Lord of the Worlds.

* * *

His Eminence,
Shaykh Sa’ud bin Ibrahim Ash-Shuraim
Imam of the Holy Mosque and Supreme Court Judge in the city of Makkah.
14th Jumaada al-Ulaa, 1416

All praises are due to Allah ﷻ alone. May His peace and blessings be showered on the last of Prophets and Messengers.

Afterwards;

Shaykh Abdullah bin Abdul Hameed Al Ismaa’eel has authored this book with the title: A concise Presentation of the creed of the *Ahlul Sunnah wal-Jamaa'ah* regarding the belief of the *Ahlul Sunnah wal-Jamaa'ah, Ahlul Hadith*; the saved group. I have read it and found it very useful. The author has stated the beliefs of the Pious Predecessors of *Ahlul Sunnah wal-Jamaa'ah,* very briefly. Whoever adheres strictly to it (and acts upon it firmly and consistently), will be successful, and whoever departs from these (principles of Islamic Monotheism) will perish. Allah’s protection is sought (against this).

The author has tried a lot, for which he should be thanked. He has authored the book in a good grammatical style, with an easy to comprehend style of writing. May Allah ﷻ bless him with good reward and may this book prove beneficial to him. May Allah ﷻ grant us, and him, beneficial knowledge and good deeds. May He ﷻ make all the Muslims adopt the same way which was adopted by the Holy Prophet ﷺ, his Companions and the scholars of that excellent generation. Verily, He ﷻ Hears all invocations and Responds to them.

* * *

Professor, Dr. Naasir bin Abdulkarim Al-'Aql Professor, Faculty of 'Aqeedah, Imam Sa'ud University.

All praises are due to Allah ﷻ, may His peace and blessings be upon the Holy Prophet ﷺ.

Afterwards;

I have studied the book 'A concise Presentation of the creed of the *Ahlul Sunnah wal-Jamaa'ah*' written by Shaykh Abdullah bin Abdul Hameed Al-Athari, it is indeed a nice book. The author has arranged it well, employing an easy style of writing and necessarily including the sayings of our Pious Predecessors, coupled with the use of appropriate Islamic terminologies. We request Allah ﷻ to make us sincere in our utterances and practices.

May Allah ﷻ bless the guide and bringer of glad tidings, the shining lamp, our Prophet Muhammad ﷺ, his household and his entire Companions.

❋❋❋

Shaykh Muhammad bin Jameel Zaynu
Lecturer in Dar al-Hadith, Makkah

All praises are due to Allah ﷻ, we praise Him, seek His help and we beg pardon of Him. We seek refuge in Him from the vices of our thought and our deeds. Whoever Allah has guided, no one can misguide, and whoever He leaves astray, no one can guide him to the right path. I testify that none has the right to be worshipped but Allah. He is alone without partner and I testify that Muhammad ﷺ is indeed His slave and messenger.

Afterwards;

I studied the book ‘A concise Presentation of the creed of the *Ahlul Sunnah wal-Jamaaʿah’* and have found it a nice book, consisting of beneficial information, stating the creed of our Pious Predecessors in a way that it can be easily understood, as well as issues related to it .

I advice everyone to study this book and benefit therefrom. I pray Allah ﷻ to make the book beneficial and solely for His sake.

* * *

AUTHOR'S INTRODUCTION

All praise is due to Allah; we praise Him, and seek His help. He whom Allah guides right, there is none to lead him astray, and whom He leaves astray; there is none to guide him right. I testify that there is none worthy of being worshipped except Allah Alone, having no partner, and that Muhammad ﷺ is His slave and messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسْلِمُونَ ١٠٢﴾

O you who believe fear Allah (by doing all that He has ordered to do and by abstaining from all that He has forbidden), as he should be feared [Obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islam [as Muslim (with complete submission to Allah)]

(Qur'aan 3:102)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ
ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ١﴾

O mankind: Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife Hawwa (Eve), and from them both, He created many men and women, and fear Allah through whom you demand (your mutual rights) and do not cut the relations of the wombs (kinship). Surely, Allah is Ever and All-watcher over you.

(Qur’aan 4:1)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ٧٠ يُصْلِحْ لَكُمْ
أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا
عَظِيمًا ٧١﴾

O you who believe! keep your duty to Allah and fear Him and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger ﷺ, he has indeed achieved a great achievement (i.e. he will be saved from the Hell fire and will be admitted to paradise).

(Qur’aan 33:70-71)

Afterward;

Certainly, the best of speech is the book of Allah (Qur’aan) and the best of guidance is that of Prophet Muhammad ﷺ, while the worse of affairs are innovations in the matters of the religion, and all innovations are misguidance and all misguidance leads to the Hell fire.[8]

This is a brief explanation on The Creed of the Pious Predecessors, the *Ahlul Sunnah wal-Jamaa'ah*. I have been prompted into writing and compiling it as a result of the state of the Muslim *Ummah,* with respect to the various sectarian divisions, the *ummah* is faced with nowadays. Due to this divisions and disagreements, many new sects and groups are emerging. Every group, inviting to itself and claiming piety for its group as opposed to others, until the matters of the religion have become doubtful and complicated for the people, leaving them in a state of perplexity, regarding whom they should follow.

However, and to Allah all praises are due, goodness and virtue has not and will not be exhausted in this *ummah*. This is as a result of the statement of the Holy Prophet ﷺ, that a party in each period (generation) will continue to exist till the day of resurrection, holding on practically to the guidance and truth. He ﷺ says:

﴿لَا تَزَالُ طَائِفَةٌ مِن أُمَّتِي ظَاهِرِينَ عَلَي الْحَقِّ، لَايَضُرُّهُمْ مَنْ خَذَ
لَهُمْ حَتَّيٰ يأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِک﴾

A party in my nation will continue to prevail upon the truth. Anyone, who deserts them, will not be able to harm them, till Allah's decree will come to pass while they remain like that (on the same condition).[9]

The Holy Prophet ﷺ has also said:

﴿مَثَلُ أُمَّتِي مَثَلُ الَمطَرِ، لا يُدْرَيٰ أوَّلهُ خَيرٌ أَم آخِرُهُ﴾

> *The example of my ummah is like the rain. It is unknown if its beginning is more blessed or its end.*[10]

So it becomes compulsory for us to get to know this blessed party which is attached with the real and true Islam brought by the last Prophet, Muhammad ﷺ and which was adopted practically by his Companions رضي الله عنهم, their followers and successors who have followed them in goodness – may Allah count us among them.

This group is also called 'the Saved and Helped group'; they have been identified as *Ahlul Sunnah wal-Jamaa'ah*, *Ahlul Hadith*, *Ahlul Athar wal Ittibaa'*. These are those upon what the Holy Prophet ﷺ and his Companions were upon.

Keeping in mind this starting point, I have hurriedly extracted this book *Al-Wajeez*, from my book: *Al-Muyasar fee 'Aqidah As-Salaf As-Salih,* which I had drawn from the books of the popular, trustworthy and knowledgeable leaders amongst our Predecessors. Those who were known for their affiliation to the *Sunnah* of the Holy Prophet ﷺ and attained leadership status in all these.

I have tried, with keen desire, to make this book brief and in an easy language, with a clear style of writing. Similarly, I have managed to quote the sayings, from these past leaders for their keen adherence to the Holy Prophet's tradition, so that every reader may attain benefit from it, and in particular, the youth blessed with the Islamic zeal. It is my keen desire that this book proves useful and helpful to those having Islamic interests and the new converts to Islam, to learn the creed of Islamic Monotheism, of the Pious Predecessors. This is because, the knowledge of creed is like a chain whose links are joined together. So, if a Muslim does not understand the creed of Islamic Monotheism, he cannot understand its parts and details.

I have not added anything except that which I thought should be stated and explained.

Lastly, I thank and praise Allah, Who made the completion this book possible. I hope from Him – the Most Merciful – that He will definitely grant good fortunes to my humble effort through the reformation of what has gone faulty in the creed of the believers and as a means of their return to the book of Allah (Qur'aan) and practices of their beloved Holy Prophet Muhammad ﷺ (*Sunnah)* by Allah's will. Similarly, I am thankful to the great Scholars of Saudi Arabia, who obliged me a lot with their nice opinions, resources, and good advices. In particular, the Imam *Masjid Al-Haram,* His Eminence *Shaykh* Saud bin Ibrahim bin Muhammad Al-Shuraim and respected Sheikh Muhammad Jameel Zaynu, (teacher in *Darul Hadith*, Makkah Al-Mukkaramah), who both read and wrote their reviews and remarks about this book.

This is an effort of a poor man before you, if there is any correctness in it, it is from Allah alone as He (alone) makes a man to be correct. And if I have made mistakes anywhere therein, it is from me and Shaytan (devil) and I expect from anyone who comes across any mistake in this book, not to hesitate to advise me for my correction.

I request Allah to accept this effort by considering it for His sake alone. May He benefit the believers with it and I disown whatever opposes His book (the Qur'aan), the *Sunnah* of His beloved Prophet ﷺ, and the understanding of the Pious

Predecessors. That has occurred from me unintentionally, I return from it during my lifetime and after my death.

May the peace and blessings of Allah be showered on His Holy prophet ﷺ, His household and all his companions ﵃.

Hoping for the mercy and forgiveness of his Lord

Abu Muhammad Abdullah bin Abdul-Hamid bin Abdul Majeed, Al-Ismaa'eel Al-Athari.
Dhul-Hijjah, 1416

* * *

Chapter One

IMPORTANT DEFINITIONS

DEFINITION OF CREED (*'AQEEDAH*)

Linguistic Meaning

The word '*Aqeedah'* (creed) is derived from the Arabic word '*Al-'Aqd'*, which means to tie with, to ratify, to perfect, to strengthen, to derive firmness and reliance in respect of a matter, to hold firmly. In a respect, it means certainty and firm determination.

'Al-'Aqd' is the opposite of loosening. The phrases – intentional oath (*uqdah al-yameen*) and marriage contract (*uqdah n-Nikah*) – are derived from it.

Allah ﷻ says:

﴿ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا
عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا
تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ
ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ٨٩ ﴾

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate *oaths ...*

(Qur’an 5: 89)

Another linguistic meaning of *‘Al-Aqeedah* is, the decision (about any entity) about which there should be no doubt in the mind of the person who has that faith.

In the religion, “*Aqeedah*” (creed) means to believe, not consisting of action, such as, believing in the existence of Allah and the advent of the Prophets. The plural of ‘*Aqeedah* is ‘*Aqaa’id*.’

In summary, whatever a man is firm on and convinced of is called *‘Aqeedah* (creed), either true or false (such convictions).

Technical Meaning

‘*Aqeedah* means; those matters which necessitate a conviction of the heart, and the soul is satisfied with, until it attains the status of certainty, free of doubt.

That is, the firm rooted belief wherein, no doubt should come into the mind of the believer. So, it is compulsory that this condition be based upon facts (not assumptions or hearsay), which should not accept any doubt or thought. If ones knowledge does not attain the status of certainty, it cannot be called ‘*Aqeedah.* Rather, it is called ‘*Aqeedah* because a man’s heart is tied to it.

ISLAMIC CREED

This consists of a decisive faith in the Lordship of Allah ﷻ, His sole right to worship, His oneness in respect of His perfect names and attributes, His Angels, Books, Prophets, the day of judgment, believe in preordainment, and faith in all that is textually established of the matters of the unseen. It also consist of believe in the foundations of the Religion, along with all other matters upon which there is the consensus of our pious predecessors, complete submission to Allah ﷻ in His decrees, obedience to His regulations, and adherence to the Sunnah of the Holy prophet ﷺ.

When generalized, the Islamic Creed (*'Aqeedah*) is the creed of *Ahlul Sunnah wal-Jamaa'ah* because this is the Islam which is liked by Allah to be acted upon by His slaves. This was the creed of the first three excellent generations of Muslims namely; the prophet's companion (*Sahaabah*), their successors (*Taabi*'*uun*) and those who followed them in goodness.

There are some other synonymous names with the same meanings for Islamic creed, to the *Ahlul Sunnah wal-Jamaa'ah*. Such as, *At-Tawhid, As-Sunnah, Usuulul din, al-fiqhul Akbar, Ash-Shari'ah, Al-Imaan.*

Those are the most popular phrases used by *Ahlul Sunnah* regarding the knowledge of the Islamic Creed.

THE DEFINITION OF 'THE PREDECESSOR' (*AS-SALAF*)

Linguistic Meaning

What has passed and preceded. It is said: Something has passed. That is, preceded and the meaning of the Predecessor is 'the group of predecessors' or preceding persons on a journey.

Allah ﷻ says:

﴿ فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ۖ

فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴾

So when they enraged Us, we punished them, and drowned them all. And We made them a precedent (as a lesson for those coming after them) and an example to later generations.

(Qur'aan 43: 55-56)

That is, Allah ﷻ has made them a precedence and an example to later generations who engage in their acts, that they will have to face the same consequence. That they might be warned and also advise others.

Another meaning of the Predecessor is, those who have preceded among your forefathers and relatives, who were older than you in age and favour. This is why the prophet's companions (*Sahaabah*), their successors (*Taabi'uun*) are called the Pious Predecessors.

Technical meaning

When the word 'Predecessor' (*Salaf*), when used generally by the scholars who teach and write about issues concerning creed, their definition centers around the prophet's companions (*Sahaabah* ؓ), or the prophet's companion (*Sahaabah* ؓ) and their successors (*Taabi'uun*) as well as, those who succeeded these – the most honourned generation of Muslims, among the Great Imams, known for their proficiency and leadership, their complete obedience to the *Sunnah* (legal ways) and they abstinence from innovations and warning against it. The scholars of the Muslim nation have agreed on their proficiency and leadership in the religion (Islam). That is why the people of first century of the Islamic *Hijrah*, are called the pious predecessors.

Allah ﷻ says:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ
سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

And whoever contradicts and opposes the Messenger Muhammad ﷺ after the right path has been shown clearly to him, and follows other than the believers' way, we shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!

(Qur'aan 4: 115)

He ﷻ also says:

﴿ وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ
ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ
تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴾

And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the mahajirun) and also those who followed them exactly (in faith), Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (paradise), to dwell therein forever. That is the supreme success.

(Qur'aan 9:100)

The Holy Prophet ﷺ says:

﴿خَيْرُ النَّاسِ قَرْنِيْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ﴾

The best of people are those in my time, then those who will come after them, then those who will come after them.[11]

The Prophet ﷺ, his companions (*Sahaabah* رضي الله عنهم), their successors (*Taabi'uun*) and those who followed their generation in goodness are the predecessors of this nation (*Al-Ummah*). Those who invite the people to the religion based on what the Prophet ﷺ, his companions رضي الله عنهم and their successors were upon, are those upon the methodology of the pious predecessors.

There is no limitation of period in this respect. Rather, the conformity of their creed, verdicts and manners with the Qur'aan and Sunnah, based upon the understanding of the pious predecessors is the first and only condition. So every person, whose words and deeds are in accordance with the Qur'aan and Sunnah, will be considered as the follower of the pious predecessors, though he is far away from these persons in respect of place and period.

However, whoever opposes the pious predecessors, verbally or practically, is not one of them, though he might have resided among them. The Holy Prophet ﷺ was the guide and leader of these pious predecessors.

Allah جل جلاله says:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ

أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ ... ﴾

Muhammad ﷺ is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tauraat (Torah) but their description in the Injeel (Gospel) is ...

(Qur'aan 48: 29)[12]

Allah ﷻ has linked His obedience to that of His Messenger ﷺ and says:

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩ ﴾

And whoever obeys Allah and the Messenger (*Muhammad* ﷺ) *then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets, who were first and foremost to believe in him), the martyrs, and the righteous.*

(Qur'aan 4: 69)

Allah ﷻ has made obedience to His prophet ﷺ, obedience to Him. He ﷻ says:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ
حَفِيظٗا﴾

He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them,

(Qur’aan 4: 80)

He ﷻ has informed clearly that all the good deeds of men are wasted without the obedience of His beloved Holy Prophet Muhammad ﷺ[13].

So, Allah ﷻ Says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ﴾

O you who believe! Obey Allah, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds.

(Qur’an 47: 33)

In the following statement, Allah ﷻ has forbidden us from opposing the orders of His beloved Messenger ﷺ.

﴿وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا
خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ﴾

And whosoever disobeys Allah and His Messenger (Muhammad ﷺ) and transgress His limits, he will cast him into the Fire, to abide the disgraceful torment.

(Qur’aan 4:14)

Allah ﷻ has ordered us to do whatever is ordered by His Messenger ﷺ and abandon every action which is forbidden by him ﷺ. So He ﷻ says:

﴿...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ
ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴾

> *... And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allah, Verily, Allah is Severe in punishment.*
>
> (Qur'aan 59: 7)

Allah ﷻ has also ordered us to accept the Messenger ﷺ as our judge and should always return to his order in all our matters. So He ﷻ says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ
لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴾

> *But no, by your Lord, they can have no Faith, until they make you (O Muhammad), judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*
>
> (Qur'aan 4: 65)

Allah ﷻ has also informed us that His beloved Prophet (Muhammad) is the best example to be followed. He is the ideal role model to whom obedience is compulsory. So, Allah ﷻ says:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴾

Indeed in the Messenger of Allah (*Muhammad* ﷺ) *you have a good example to follow, for him, who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much.*

(Qur’aan 33: 21)

Allah ﷻ has also equated His pleasure with that of His Messenger ﷺ. So He ﷻ says:

﴿ ...وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴾

... but it is more fitting that they should please Allah and His Messenger (*Muhammad* ﷺ) *if they are believers.*

(Qur’aan 9: 62)

Allah ﷻ has made obedience to His beloved Prophet ﷺ an indication of His love. So He ﷻ says:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴾

Say (*O Muhammad* ﷺ) *to mankind. If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and Sunnah), Allah will love you and forgive you of your sins. And Allah is off Forgiving, most Merciful.*

(Qur’aan 3: 31)

This was why, during the period of the Pious Predecessors, the first and last source of reference during disputes was the Qur'aan and *Sunnah*. Allah ﷻ says.

﴿...ۚ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا﴾

> *... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger* (*Muhammad* ﷺ) *if you believe in Allah and in the last Day. That is better and more suitable for final determination.*
>
> (Qur'aan 4: 59)

The best of Predecessors after the Holy Prophet ﷺ were His Companions ﵃, who embraced the religion from him truthfully and sincerely, as Allah ﷻ has described them in His book:

﴿مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ
نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا﴾

> *Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (Holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred, and some of them are still waiting, but they have never proved treacherous to their covenant which they concluded with Allah) in the least*[14].
>
> (Qur'aan 33: 23)

The best of persons after the Companions were those that followed them – the first three blessed periods about whom the Holy Prophet ﷺ had said:

﴿خَيْرُ النَّاسِ قَرْنِيْ ، ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ، ثُمَّ الَّذِيْنَ يَلُونَهُمْ. ﴾

> *The best of people are those in my time, then those who will come after them, then those who will come after them.*[15]

So, the Companions and those who followed them *(Taabi'uun)*, deserve more to be followed than any other. This is as a result of their sincerity in worship and complete truthfulness in their belief. They were the true supporters of Islamic Monotheism and *Sunnah*, in words and deeds. That is why Allah had chosen them for the spread of His religion and, to preach the Prophet's ﷺ *Sunnah*.

Allah's Messenger ﷺ said[16]:

﴿... وَتَفْتَرِقُ أُمَّتِي عَلَيٰ ثَلاَثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ اِلَّا مِلَّةً وَاحِدَةً﴾ قيل: مَنْ هِيَ يَا رَسُولَ اللهِ؟ قال : ﴿مَا أنَا عَلَيْهِ وَأَصْحَابِيْ﴾

> *'... My Ummah will divide into 73 sects. All the sects will go to Hell, except one.' He was asked: 'O Messenger of Allah ﷺ who are they?' He ﷺ replied, 'Those who will be upon that which I and my Companions ﵃ are upon.'*

Every believer who therefore adopts the methodology of these Pious Predecessors in every other generation is termed a

'Salafi', due to his affiliation to them, and as a distinction between him and those who oppose the methodologies of these Pious persons, seeking other paths besides theirs.

Allah ﷻ says:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

> *And whoever contradicts and opposes the Messenger* (*Muhammad* ﷺ) *after the right path has been shown clearly to him, and follows other than the believers way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!*
>
> (Qur'aan 4: 115)

Every Muslim should therefore be proud of being associated with these Pious Predecessors. The word *'As-Salafiyyah'* has become popular in the religion implying a strict adherence to the Qur'aan and the authentic *Sunnah* of the Prophet ﷺ, based on the understanding of the pious predecessors.

THE DEFINITION OF *AHLUL SUNNAH WAL-JAMAA'AH*

The Linguistic meaning of *As-Sunnah.*

The word *'As-Sunnah'* is derived from *Sana, yasinnu,* and *yasunna sanaa* means it has been enaced. When we say, *sana al-amr,* 'it means he explained the matter'.

As-Sunnah means a way or path, either praiseworthy or reproachable. From it is the Holy Prophet's ﷺ saying[17]:

﴿لَتَتَّبِعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبرٍ وَذِراعًا بِذِراعٍ﴾

You will surely act upon the ways of those before you, span by span and cubit by cubit.[18]

He ﷺ also said:

﴿مَنْ سَنَّ فِي الإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُها وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ ؛ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ ، وَمَنْ سَنَّ فِي الإِسْلامِ سُنَّةً سَيِّئَةً ------﴾

Whoever introduces a good Sunnah in Islam, he will get the reward of those people who will act upon that afterwards, without reducing anything from their rewards. And anyone who introduces a bad Sunnah in Islam (introduced any Bid'ah, which is Prohibited in the text of the Qur'aan and Sunnah), he will bear the burden of the actions of those people who would be acting upon that Bid'ah after him.[19]

So, here the meaning of *Sunnah* in both hadiths is 'line of conduct'.

The technical meaning of *As- Sunnah*

The technical meaning of *As-Sunnah* is the right guidance upon which the Holy Prophet ﷺ and his companions ﷺ were for the whole of their lives, with sound knowledge, faith, speech, practice and tacit approval[20].

Similarly, the word *Sunnah* is applied to the methods of worship and creed. The word *Bid'ah* is used on whatever is opposite to the *Sunnah*.

The Holy Prophet ﷺ said:[21]

﴿ مَنْ يَعشْ مِنْكُمْ بَعْدي فَسَيريٰ اخْتلافًا كَثِيرًا ، فَعلَيْكُمْ بِسُنّتِي
وسُنَّةِ الْخُلَفَاءِ الرَّاشِدين الْمَهْدِيِّيْنَ ﴾

> *Whoever lives after me will witness great disagreements. Therefore, hold on to my Sunnah and the practices of the rightly-guided caliphs.*[22]

The Linguistic Meaning of *Al-Jamaa'ah*

The word *Al-Jamaa'ah* is derived from *Al-Jama'* and its meaning is to merge something into other by mixing them together. So it is said: "*Jama'tuhu*, *fajtama'a*". That is: I combined (mixed) something and it was mixed (combined).

The word *Al-Jamaa'ah* is a derivation from *Al-Ijtima'a* also, which is the opposite of *at-Tafarruq* and *al-Firqah*. A great number of people are called *Al-Jamaa'ah.* This word is also used for a big party of the people who have gather for a purpose.

Another definition of *Al-Jamaa'ah* is when said thus:

> *This is the nation in which the people have been collected and joined together upon some matter.*

The Technical meaning of *Al-Jamaa'ah*

The technical meaning of *Al-Jamaa'ah* is a group of believers, and they are the predecessors of this *Ummah*. They are the companions (*Sahaabah*) ﵃, their successors (*Taabi*'*uun*) and those who followed them in goodness till the day of resurrection, those who have been united upon the Qur'aan and *Sunnah*. They acted upon the right path of the Holy Prophet ﷺ, manifestly and secretly. Allah ﷻ has ordered His believing slaves to be attached to the above mentioned group, to be united with each other and to cooperate and help each other, while forbidding them from departing from the group into different sects and thereby quarrelling with and killing each other.

So Allah ﷻ says:

﴿ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ ... ﴾

And hold fast all of you together, to the Rope of Allah (i.e. This Qur'aan) and don't be divided among yourselves ...

(Qur'aan 3:103)

He ﷻ also commands:.

﴿ وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ ﴾

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they, for whom there is an awful torment.

(Qur'aan 3: 105)

The Holy Prophet ﷺ Said:[23]

﴿وَإنَّ هَذهِ المِلَّةُ سَتفْتَرِقُ عَلَيٰ ثَلاث وَسَبعِين، ثِنتانِ وَسَبعونَ في النّار وَواحِدةٌ فِي الْجَنَّةِ ،وَهِيَ: الْجَمَاعَةُ﴾

Verily this nation (Muslims) will be divided into 73 sects. 72 of which will go to Hell and one will go to paradise. This One will be Al-Jamaa'ah.[24]

He also ﷺ said:[25]

﴿عَلَيْكُمْ بالجَماعَةِ، وَاِيَّاكُمْ وَالفُرْقَةَ، فَاِنَّ الشيَّطانَ مَعَ الوَاحِد، وَهُوَ مِنَ الْاِثْنَيْنِ أَبْعَدُ، وَمَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ، فَلْيَلْزَمِ الجَمَاعَةَ﴾

Hold on to the group of believers (virtuous persons), and avoid splitting into different sects. Because the devil is with the lonely person, whereas, it is farther from two persons. And whoever desired the aroma of Paradise should remain with the group (of the Messenger of Allah ﷺ, his companions (*Sahaabah* ؓ*), their successors* (*Taabi'un*) *and those who followed them in goodness.*[26]

The honoured companion of the Holy Prophet ﷺ Abdullah bin Mas'ud ؓ explained:

﴿اَلْجَمَاعَةُ مَاوَافَقَ الْحَقَّ وَاِنْ كُنْتَ وَحْدَک﴾

The group means, that which conforms to the truth. Though you may be alone.[27]

Ahlul Sunnah wal-Jamaa'ah

They are those people who hold firmly to the Holy Prophet's ﷺ *Sunnah*, practically and are acting upon the sayings and deeds of *his* Companions ؓ and their successors regarding Islamic Monotheism; who have been adhering to the obedience of the

Holy Prophet ﷺ firmly and constantly and keeping themselves away from innovations. These are ‘the helped group’ who would remain predominant at all periods in truth until the day of resurrection. So obedience to them and living with them, is the right path, while, to oppose them, is seduction.

THE ATTRIBUTES AND DISTINCTIONS OF *AHLUL SUNNAH WAL-JAMAA‘AH*

The *Ahlul Sunnah wal-Jamaa‘ah* have their distinct identification with unique qualities different from other misguided sects. These are:

1. They always adopt the middle way and do not exaggerate, either in the matters of creed, verdicts or conduct. The *Ahlul Sunnah wal-Jamaa‘ah* adopt the middle way among all the sects just as the followers of the Messenger ﷺ have been referred to as the middle (balanced) nation (in the Qur’aan).

2. They are contented with the Qur’aan and *Sunnah* only as the basis of all religious matters. They accept the definite orders of the Qur’aan and *Sunnah*, giving them their deserved importance; based upon the understanding of the Pious Predecessors.

3. *Ahlul Sunnah wal-Jamaa‘ah* have no other leader except Allah’s Messenger ﷺ, whose instructions they take as being compulsory, accepting his sayings and practices as they are; whatever is opposed by him, is abandoned. These people of *Ahlul Sunnah wal-Jamaa‘ah* are most knowledgeable about the biography of the Holy Prophet ﷺ, alongside his sayings and practices than all other

people. This is why they are the most loving of his *Sunnah,* most eager to follow it (*Sunnah*), and most loving to those people who act strictly upon it.

4. They abandon completely disputes in the matters of the religion and depart from such quarrelsome people. They abstain from quarreling and commenting based on their opinions in lawful and unlawful matters of the religion, they have completely entered into Islam.

5. The *Ahlul Sunnah wal-Jamaa'ah* respect the Pious Predecessors whole heartedly. They believe that the methodology of these pious persons is much more saved from mistakes than that of others, and is more correct and firm consisting of more knowledge and wisdom.

6. They strictly oppose interpretations regarding the attributes of Allah ﷻ, and giving wrong meanings to the verses of the Holy Qur'aan and authentic *Ahadith* (Narrations from the Holy Prophet ﷺ). They are quite obedient to the Islamic law, giving preference to textual proofs over the human intellect. Wherever they see any verse or authentic hadith, they don't see any room for interpretation and false thoughts. Rather, they submit their intellects to the definite orders of the Qur'aan and *Sunnah*.

7. These *Ahlul Sunnah* assemble all textual proofs regarding any matter under consideration, rejecting the allegorical evidences with the explicit ones.

8. These people are the models for the pious ones seeking to be guided to the right path. This is as a result of their firmness on truth, complete conformity with all the

matters of Islamic Monotheism, joining of knowledge with worship, appropriately merging between their means and complete trust in Allah ﷻ. They merge between striving for their worldly provisions and abstinence in worldly respects; merging between the fear of Allah ﷻ and hoping for His mercy; between loving and hating for His sake. They also merge between their politeness and mercy for the believers, and harshness and anger with the infidels, as well as, their distinguishing qualities irrespective of the differences of their time.

9. These persons, that is, *Ahlul Sunnah* do not take for themselves names other than Islam, *Sunnah* and *Jamaa‘ah.*[28]

10. Their desire for the spread of the true creed, the religion, teaching and learning is indeed intense. They seek to guide the people towards these things, advising them and helping them manage matters related to these.

11. These people are the most patient in respect of the troubles they have to face regarding their invitation and creed.

12. They are also very eager to be counted among the group of believers (*Al-Jamaa‘ah*), the group mentioned in the Qur’aan and *Sunnah*, and to invite and encourage the people to it. These people of *Ahlul Sunnah wal-Jamaa‘ah* are also very eager to enlighten the people to discard sectarianism, warning people against such.

13. They have also been saved by Allah ﷻ from declaring each other as infidels, judging people based on

knowledge and justice.

14. These *Ahlul Sunnah wal-Jamaa'ah* love and behave very politely to one another, cooperating and preventing mutual violence. They establish the status of friendship and enmity on the basis of Islamic law.

The people of *Ahlul Sunnah wal-Jamaa'ah* are the best among all people in conduct. They are most eager in purifying themselves, obedience and submission to Allah and most observant regarding universal theories and thoughts, keeping their hearts open at the time of differences or disputes. They are most knowledgeable of the manners and principles of tackling religious differences.

THE MOST COMPREHENSIVE MATTER REGARDING THE MEANING OF *AHLUL SUNNAH WAL-JAMAA'AH*.

This is the party about which the Holy Prophet ﷺ has given the glad tidings of its success among all sects. This success is as a result of their obedience to the *Sunnah*, their uniformity with the Islamic creed, worship, guidance, conduct and attachment to the group of believers.

This definition of *Ahlul Sunnah wal-Jamaa'ah* is not left out of the definition of the pious predecessors. We have come to know that the pious predecessors were those who held on to the practices of the Holy Prophet ﷺ, acting completely upon the Qur'aan. Based on this, the Pious Predecessors are the real *Ahlul Sunnah wal-Jamaa'ah* meant by the Holy Prophet ﷺ, as well as all those who adopt their methodology.

This is the particular meaning of the term *Ahlul Sunnah wal-Jamaa'ah.* Accordingly, every sect and group who have fallen into innovations, following their personal desires, is excluded from this definition. Such as, the *Khawaarij*, *Jahmiyyah*, *Qadriyyah*, *Mu'tazilah*, *Murji'ah, Raafidah* and all the other sects of innovations who have been adopting the ways of these false sects.

Here *As-Sunnah* is the opposite of *Al-Bid'ah* (Innovation) while *Al- Jamaa'ah* is the opposite of *Al-Firqah* (Sects) and it is what in intended by; *"to be attached with the group of Ahlul Sunnah wal-Jamaa'ah,"* mentioned in the *ahadith*.

This was what was intended by 'the interpreter of the Qur'an' Abdullah bin Abbas – may Allah be pleased with them both – in the explanation of Allah's statement:

﴿ يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ ... ﴾

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will became black, as for those whose faces will become black …

(Qur'an 3: 106)

Ibn Abbas (may Allah be pleased with them both) says:

﴿تَبْيَضُّ وُجُوْهُ اَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَتَسْوَدُّ وُجُوهُ اَهْلِ الْبِدْعَةِ وَالْفِرْقَةِ﴾

On the Day of Resurrection, the faces of Ahlul Sunnah wal-Jamaa'ah will be white (glittering), whereas the faces of the innovators will be black.[29]

The phrase Pious Predecessors *(As-Salaf)* is used technically for the meaning of *Ahlul Sunnah wal-Jamaa'ah.* Similarly, the following terms are also *used* for *Ahlul Sunnah* *wal-Jamaa‘ah. Ahlul Athar*, *Ahlul Hadith*, *At-Taa’ifatul Mansurah*, *Al-Firqatu Naajiyyah*, *Ahlul Ittibaa’*. These names and their application for *Ahlul Sunnah wal-Jamaa‘ah* have reached us with continuity of proofs from the scholars amongst the pious predecessors.

THE PECULIARITIES OF THE CREED OF *AHLUL SUNNAH WAL-JAMAA‘AH*

Why is the creed of the pious predecessors most superior in being adhered to?

The authentic creed is the basis of this religion (Islam). Whatever is built on other than this foundation would be ruined and destroyed. We can therefore see the essence behind the struggles during the entire life of the Holy Prophet ﷺ to have this creed established in the hearts of His companions. This arrangement was to prepare this group of glorious people having the best qualities in the world, on a very strong base.

The Holy Qur’aan was continuously being revealed in Makkah for thirteen years (gradually, and as required), centering on only one major matter which doesn’t change. This was the matter of creed, Monotheism and the matters of the worship to Allah alone. Considering its importance, the Holy Prophet ﷺ invited only to it in Makkah, training his companions on its basis.

The importance of learning and teaching the pure creed of our Pious Predecessors increases, in the light of the necessity of calling the people back to Allah, returning back to the creed of Islamic Monotheism, and saving the Muslims from the seduction of sects and differences. This is the first obligation on the part of the preachers of Islamic Monotheism.

There are some very distinguishing peculiarities of this creed of Islamic Monotheism, whose importance and necessity becomes evident after studying it. Some of these are as follows:

A. It is the only way to be saved from and avoid sectarianism within the Muslim ummah; it is the main source of unity among the Muslim scholars and preachers, because this was revelation from Allah and the guidance of the Holy Prophet ﷺ. The foremost people of the Muslim *Ummah* (*Sahaabah*) were upon this creed. As we are witnessing today, whoever leaves the creed of the Pious Predecessors, seeking for other than it will only bring about disputes, quarrels and failure. So Allah ﷻ says:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ
غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ
مَصِيرًا ﴾

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, we shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!

(Qur'aan 4: 115)

B. This faith strengthens the Muslims, with the fear of

Allah, creates unity among them and unifies their creed upon the truth and in truth. So this creed makes the people to accept practically, the following statement of Allahﷻ,

﴿وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ...﴾

O you who believe: hold firmly to the rope of Allah and don't be divided into sects ...

(Qur'aan 3:103)

So, indeed: the most important reason for differences between Muslims is the separation of their ways; their countless sources and means of knowledge (other than what our predecessors were upon). It is confirmed that a unification of our source of creed is an important factor in the unification of the *Ummah*.

C. The creed of the Pious Predecessors attaches a Muslim directly to Allah and His beloved Prophet Muhammad and their love and respect, prohibiting a man from giving preference to his own opinion and intellect, or the precepts of anyone else, other than Allah ﷻ and His last Messenger in all his matters. This is because, the creed of the pious predecessors is built upon the sayings of Allah and His Messenger ﷺ. It was devoid of logic, philosophy and all other non-Islamic and unfamiliar theories. They had with them the Qur'aan and *Sunnah* as their sources of belief and actions.

D. It (this creed) is very easy, simple and clear enough. Neither is there any doubt in it nor concealments. This pure creed is far from all sorts of confusion, complication, interpretation or alteration in the orders of Islamic law. The believer of this Islamic Monotheism is free from anxiety; his soul is contented and remains far from doubts and evil thoughts. He remains happy because he has been adopting the right path of the last Prophet ﷺ and his companions.

So, Allah ﷻ says:

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ
وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ﴾

Only those are the believers who have believed in Allah and His messenger, and afterward had no doubt but strive with their wealth and their lives for the cause of Allah. It is those who are the truthful.

(Qur'aan 49: 15)

E. This creed is the greatest source of attaining success and the pleasures of Allah.

The peculiarities and the clear directions of the creed of the last Prophet Muhammad ﷺ his companions (Sahaabah رضي الله عنهم), their successors (*Taabi'uun*) and those who followed them in goodness till the day of resurrection, have been proven from the Qur'an and *Sunnah*, for the *Ahlul Sunnah wal-Jamaa'ah* irrespective of the region, country, place or the period, and all Praises are due to Allah.[30]

* * *

Chapter Two

THE FOUNDATIONS OF THE CREED OF THE PIOUS PREDECESSORS

AHLUL SUNNAH WAL-JAMAA'AH

The *Ahlul Sunnah wal-Jamaa'ah* are the adherents to the methodologies of the Pious Predecessors, acting according to clear and established foundations regarding creed, deeds and conducts, drawn from the Qur'aan and authentic narrations from Allah's prophet ﷺ, either as narrated from a single reporter or group of reporters and based on the understanding of the pious predecessors.

The Holy Prophet ﷺ has clearly explained the foundations of the religion. So, nobody is allowed to increase anything in these, thinking that his addition (innovations) is a part of the religion. *Ahlul Sunnah wal-Jamaa'ah* have therefore always held on to these foundations, while avoiding innovations.

The foundations of Islam to the *Ahlul Sunnah wal-Jamaa'ah* therefore consist of the following:

FIRST FOUNDATION
FAITH AND ITS PILLARS

Indeed the creed of the pious predecessors – *Ahlul Sunnah wal-Jamaa'ah* – regarding the principle of faith was without distortion in belief and, was a testification to its pillars as had been stated by the Holy prophet ﷺ in the *hadith* of Jubril. In response to the question of Faith, the Holy Prophet ﷺ said:

﴿أَنْ تُؤْمِنَ باللهِ، ومَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَومِ الآخِرِ، وَتُؤْمِنَ
بالقَدرِ خَيْرِهِ وَشَرِّهِ﴾

> *Faith is that, you believe in Allah, His angels, books, prophets and the resurrection. That you should also believe in Al-Qadar (Divine Preordainment) either good or bad.*[31]

Faith is built upon these six fundamentals. If any is dropped, the person does not believe in anyone of them. This is because he is deprived of one of the pillars, and Faith cannot stand except on all of its pillars just as a building cannot stand except on all of its complete pillars. These are the six pillars of belief based on proof from the Qur’aan and *Sunnah*. Belief is therefore incomplete without all these and whoever denies any one of these is not a believer.

THE FIRST FUNDAMENTAL

The First Pillar: Belief in Allah ﷻ

Belief in Allah is the firm and definite convinction about the existence of Allah ﷻ, describing Him with every perfect quality and magnificent peculiarities and acknowledging that only He deserves to be worshiped. A man should be so much satisfied with this firm and definite belief that its impact will be clearly obvious in his daily conducts, abiding by Allah’s commands and abstaining from His prohibitions.This is the basis and foundation of Islamic creed. Every pillar of faith is related and dependent on this first foundation.

The belief in Allah therefore consists of faith in His oneness and acknowledgement of His right to worship because there is no doubt to His existence. His existence is indicated by the *fitrah* (man’s innate nature), intellect, revelation and the perfection in creation.

From belief in Allah ﷻ is complete acceptance of the three kinds of Monotheism, namely:

1. *Tauhid Ar-Rububiyah*,
2. *Tauhid Al-Uluhiyah*,
3. *Tauhid Al-Asmaa’ was- Siffat*.

1. *Tauhid Ar-Rububiyyah*:

This means a firm belief that Allah ﷻ alone is the Lord and Owner of everything. He alone creates and controls all its affairs. He created all His slaves (humans), provides for their sustainance, grants life and death. Similarly, it means to accept Allah’s decrees, abilities and His Oneness. In summary, it is faith in the Oneness of Allah in all His actions.

The Qur’aan and authentic narrations from the Holy prophet ﷺ establish the proofs in support of the obligation of having belief in Allah’s *Rububiyyah* as in Allah’s statements;

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾

> *All the praises and thanks are to Allah the Lord of the Alamin (mankind Jinn and all that exists).*
>
> (Qur’an 1:2)

﴿ ... أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴾

... Surely, His is the Creation and Commandment, Blessed is Allah the Lord of the Alamin. (Mankind Jinn and all that exists).

(Qur’aan 7-54)

﴿ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلۡأَرۡضِ جَمِيعٗا ... ﴾

He it is who created for you all that is on the earth ...

(Qur’aan 2: 29)

﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ ﴾

Verily, Allah is the All-provider, Owner of Power the Most Strong.

(Qur’aan 51:58)

The pagans of Quraish and most adherents of other religions do not oppose this form of *Tauhid*. Thay all acknowledge that Allah alone is the Creator of the entire universe. Allah ﷻ says:

﴿ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَسَخَّرَ ٱلشَّمۡسَ
وَٱلۡقَمَرَ لَيَقُولُنَّ ٱللَّهُۖ ... ﴾

And if you were to ask them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ They will surely reply: ‘Allah ...’

(Qur’aan 29:61)

Elsewhere, He ﷻ says:

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ
لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ
ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ
بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ
أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾ ﴾

Say: 'Whose is the earth and whosoever is therein? If you know!' They will say, 'It is Allah!' Say: 'Will you not then remember?' Say, 'Who is The Lord of the seven heavens and the Lord of the Great Throne?' They will say: 'Allah'. Say: 'will you not then fear Allah (believe in His oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed.)?' Say: 'In whose hand is the Sovereignty of everything (i.e. Treasures of everything)? And He protects (all), while against Whom there is no protector,(i.e. if Allah saves anyone, none can punish or harm him, and if Allah punishes or harms anyone none can save him). If you know?' They will say: '(All that belongs) to Allah.' Say: 'How then are you deceived and turn away from this truth?' Nay, but We have brought them the truth (Islamic Monotheism) and verily, they (disbelievers) are liars.

(Qur'aan 23: 84-90)

This is because the hearts of the people have been created with the acknowledgement of *Tauhid Ar-Rububiyyah*. Nobody can therefore be called a Monotheist until he accepts the other form of Monotheism, namely;

2. *Tauhid Al-Uluhiyyah:*

This means that all kinds of worship are meant for Allah Alone, It is also refereed to as *Tauhid Al-’Ibadah* (Oneness in Worship). This implies a firm belief that Allah ﷻ Alone created, none else should be worshiped besides him. Other deities that people have taken for themselves are false. So every form of worship should be directed to Him, whether *As-Salat* (prayer), fasting, *Zakat* (alms giving), *Hajj* (pilgrimage), Supplication, seeking for help, vows, offering of Sacrifice, trust, fear, hope, love and other than these of the evident and hidden forms of worship. That worshipping Allah ﷻ should consist of love, fear and hope; for worshipping with some devoid of others is misguidance.

He ﷻ says:

﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ﴾

You Alone we worship, and You Alone we ask for help (for each and everything).

(Qur’aan 1:4)

﴿وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ
رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ﴾

And whoever invokes (or worships), besides Allah

> *other "Ilah" (god), of whom he has no proof then his reckoning is only with his Lord. Surely, Al-Kafirun (the disbeliever in Allah and in the Oneness of Allah, polytheists pagans, idolaters) will not be successful.*
>
> (Qur'aan 23: 117)

This form of Monotheism was what all Messengers called to and its rejection was what brought about the destruction of the previous generations. *Tauhid Al-Uluhiyyah* is the beginning and the end of this religion; its outward appearances and inward qualities; the first and last invitations of the Messengers. The Prophets had been sent for this form of *Tauhid*, Books (revelations) were sent for its sake; Swords were unsheathed for its sake (*Jihad*); Distinctions between believers and unbelievers were made with it; the inmates of the paradise and hell are determined by it. This is the meaning of *None is worthy of being worshipped except Allah*. Allah ﷻ Says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ﴾

> *And we did not send any Messenger before you (O Muhammad) but We revealed to him (saying): La Ilaha illa Ana (none has the right to be worshipped but I (Allah), So worship Me (Alone and none else).*
>
> (Qur'aan 21, 25)

Whoever is the Creator, provider, owner and controller of all things, giver of life and death, possessing all qualities of perfection, free from all defects; in whose hands is the possession of all things should necessarily be worshipped alone without any partner or associate. All kinds of worship should be directed only to Him ﷻ.

Allah ﷻ says:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).

(Qur’aan 51:56)

Tauhid Ar-Rububiyyah necessitates *Tauhid Al-Uluhiyyah*, because the polytheists never worshipped one God, rather they worshiped many deities thinking that these deities would draw them closer to Allah ﷻ. This was in spite of their acknowledgement that these other deities can neither benefit nor harm them. Allah has not described them as believers, inspite of their confession of *Tauhid Ar-Rububiyyah*. Rather He ﷻ describes them as infidels (Polytheist) due to their joining of other partners with Allah in their worships.

Here comes the distinction between those upon the creed of the Pious Predecessors – *Ahlul Sunnah wal-Jamaa‘ah* – from other than them regarding *Tauhid-al-Uluhiyyah*, those who state that the meaning of *Tauhid* (Oneness) only implies that there is no Creator except Allah ﷻ. Rather, *Tauhid* to the *Ahlul Sunnah wal-Jamaa‘ah* can only be established with the following two principles:

Firstly: All kinds of worship should be devoted to Allah Alone, and not to other than Him. Rather, nothing amongst the rights and peculiarities of the Creator should be transferred to the creatures.

So, none should be worshiped except Allah ﷻ, prayer (*As-Salaat*), and prostration should not be offered to anybody except Him Alone. Vows by other than Him is prohibited, sacrifice should not be made except to Him, trust should never be in other than Him. Summarily, *Tauhid-al-Uluhiyyah* implies directing all forms of worship to Allah Alone.

Worship involves either intending with the heart, uttering with the tongue, or actions of the heart and the limbs. Allah ﷻ says:

﴿ قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ (١٦٢) لَا
شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ (١٦٣) ﴾

Say (O Mohammed) 'Verily, my Salat (Prayer), my sacrifice, my living and my dieing are for Allah, the Lord of the Alamin (Mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.'

(Qur'aan 6:163)

He ﷻ also says:

﴿ ... أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ﴾

... Surely the religion (i.e. the worship and the obedience) is for Allah only ...

(Qur'aan 39: 3)

Secondly: that worship should be done precisely as ordered by Allah ﷻ and His Prophet ﷺ. So worship is the practical verification and confirmation of ones belief in the Oneness of

Allah *(Laa ilaha illa Allah)*, while obedience to the Holy Prophet ﷺ in respect of what He has commanded and abstainance from what he has forbidden, is the practical verification and confirmation of belief in his prophethood and messengership (*Muhammadu-Rasulullah*).

The methodology of *Ahlul Sunnah wal-Jamaa‘ah* is that they worship Allah ﷻ alone, not associating anything to Him in worship, not requesting from other than Him and seeking help and refuge in Him alone. They trust only in Him ﷻ and fear none but Him ﷻ, seeking nearness to Allah through His obedience and worship and righteous conducts. Allah ﷻ says:

﴿ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـًٔا ... ﴾

Worship Allah and join none with Him (in worship) ...

(Qur’aan 4: 36)

3. *Tauhid Al-Asmaa was-Sifat*
(Oneness of the Names and Attributes of Allah)

This is the firm belief that Allah ﷻ possesses the most beautiful names and highest attributes, befitting none except Him. He is described with all His attributes pure from all defects. He alone posses all these.

Ahlul Sunnah wal-Jamaa‘ah know their Lord with the qualities mentioned in the Qur’aan and *Sunnah*, describing these attributes as they have been described by Allah ﷻ Himself, or as described by the Holy Prophet ﷺ. They do not change these names and attributes from their place, neither do they deny them[32]. Rather, they firmly believe in Allah and His Attributes as they are, without assimilating or likening Him to any other, without accepting the false theory of nonstability in any one or all these attributes or altering their meanings.

These are established in the statement of Allah ﷻ:

﴿...لَيْسَ كَمِثْلِهِۦ شَيْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١﴾

... There is nothing like Him and He is the All Hearer, the All Seer.

(Qur'aan 42: 11)

He ﷻ also says:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَاۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ١٨٠﴾

And all the Most Beautiful Names belong to Allah so call Him by them, And leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

(Qur'aan7: 180)

So, the *Ahlul Sunnah wal-Jamaa'ah* do not state how the attributes of Allah are because He ﷻ has not stated them Himself and none is more knowledgeable than Allah in respect of Himself. As He ﷻ says:

﴿...قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُۗ...﴾

... Say, Do you know better or does Allah? ...

(Qur'aan 2: 140)

He ﷻ also says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾﴾

So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything). Truly, Allah knows and you do not know.

(Qur'aan 16:74)

There was none more knowledgeable about Allah after Allah, than His Messenger (Muhammad ﷺ) whom Allah had stated in his respect:

﴿وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾﴾

Nor does he speak of (his own) desire. It is only a Revelation revealed.

(Qur'aan 53:3-4)

Ahlul Sunnah wal-Jamaa'ah believe that Allah ﷻ is the First, There was nothing before Him. He is the Last, there is nothing after Him. He is the most High (nothing is above Him) and the most Near (nothing is nearer than Him) as contained in His statement;

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾﴾

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is alove Him) and the Most Near (nothing is nearer than Him). And He is the All Knower of everything.

(Qur'aan 57: 3)

Just as Allah’s being bears no similarity to that of anyother, Similarly, His attributes are not similar to anyother, because none is equal to Him in rank. He has no partner and His essence cannot be imagined or compared with that of His creatures. So, *Ahlul Sunnah wal-Jamaa‘ah* only accept for Allah those Attributes which have been established by Him ﷻ for Himself without any resemblance without denying any of these attributes.[33]

Ahlul Sunnah wal-Jamaa‘ah firmly believe that Allah ﷻ encompases everything. He is the Creator of all that exist and the Provider to all living things. Allah ﷻ says:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ١٤ ﴾

> *Should not He who has created know? And He is the most kind and courteous (to His slaves), All Aware (of everything) ...*
>
> (Qur’aan 67- 14)

Elsewhere He ﷻ says:

﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ٥٨ ﴾

> *Verily, Allah is the All-provider, owner of Power, the most Strong.*
>
> (Qur’aan 51:58)[34]

They (*Ahlul Sunnah wal-Jamaa‘ah)* believe that Allah ﷻ rose over the Throne (in a manner that befits His majesty) above the seven heavens, far apart from all His creatures, encompassing everything with His knowledge, as He has informed of Himself in His honoured book about His qualities without mentioning their condition in seven verses without mentioning how.[35]

﴿ ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ٥ ﴾

The most Gracious (Allah) rose over (Istawa) the (mighty) Throne (in a manner that suits His majesty).

(Qur’aan 20: 5)[36]

He ﷻ also says:

﴿ ... ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۚ ... ﴾

... and then rose over (Istawa) the Throne (in a manner that suits His majesty) ...

(Qur’aan 57: 4)

He ﷻ further says:

﴿ ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦
أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ
نَذِيرِ ١٧ ﴾

Do you feel secure that He, who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He who is over the heaven (Allah), will not send against you a violent whirl wind? Then you shall know how (Terrible) has been My Warning.

(Qur’aan 67: 16-17)

﴿...إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ﴾

... Then to Allah belongs all honour, power and glory (and one can get honour, power and glory only by obeying and worshipping Allah (Alone). To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds) ...

(Qur'aan 35: 10)

The Holy Prophet ﷺ says:[37]

﴿أَ لَا تَأْمَنُوْنِي وَأَنَا أَمِيْنُ مَنْ فِي السَّمَآءِ ؟﴾

Don't you trust me though I am the trustworthy to the One in the heavens?[38]

Ahlul Sunnah wal-Jamaa'ah believe in the truth of the existence of Allah's Throne and Chair.

﴿...وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ٢٥٥﴾

... His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And he is the Most High, The Great.

(Qur'aan 2-255)

Allah ﷻ alone knows the extent of the greatness of His Throne, and His chair (*Kursi*) when compared to The Throne, is like a ring which is thrown in a forest as vast as the heaven and earth. Allah ﷻ is independent regarding His Throne and Chair (*Kursi*). He (Allah ﷻ) rose over the Throne not as a necessity, but for reasons known only to Him. He is free from all necessities and is the Self-Sufficient Master, Whom all creatures need but needs no one.

They (*Ahlul Sunnah wal-Jamaa‘ah)* also believe that Allah ﷻ had created Adam with His Hands. Both of which are right Hands, the extent of which are limitless. He grants with them as He wills. As He ﷻ has described Himself:

﴿ وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْ بَلۡ يَدَاهُ
مَبۡسُوطَتَانِ يُنفِقُ كَيۡفَ يَشَآءُۚ ... ﴾

> *The Jews Say: “Allah’s Hand is Tied up (i.e. He does not give and spend of His Bounty)”. Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstreched. He spends (of His Bounty) as He wills ...*
>
> (Qur’aan 5:64)

Then He ﷻ says:

﴿ قَالَ يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ ... ﴾

> *... ‘O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands ...*
>
> (Qur’aan 38:75)

Ahlul Sunnah wal-Jamaa‘ah believe that Allah ﷻ, posseses the attributes of hearing, seeing, knowledge, power, honour, speech, existence, feet, shin, hands, and others among what he has described Himself with in His book (Al-Qur'aan) and from the tongue of His prophet ﷺ in the manner in which He has made known and we do not know how they are. This is because Allah has not mentioned how His attributes are. So Allah ﷻ says:

﴿...إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ ٤٦﴾

... I am with you both, hearing and seeing.

(Qur'aan 20:46)

﴿...وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢﴾

... and He is the All-Knower, the All-Wise.

(Qur'aan 66:2)

﴿...وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ١٦٤﴾

... and to Musa (Moses) Allah spoke directly.

(Qur'aan 4:164)

﴿وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ٢٧﴾

And the face of your Lord full of majesty and Honour will remain forever.

(Qur'aan 55: 27)

﴿...رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ...﴾

... Allah is pleased with them and they with Him ...

(Qur'aan 5:119)

﴿... يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ ...﴾

... He will love and they will love Him ...

(Qur’aan 5: 54)

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ ...﴾

So when they angered Us, We Punished (took revenge) them ...

(Qur’aan 43:55)

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ٤٢﴾

(Remember) the Day when the shin shall be laid bare (i.e. The Day of Resurrection) and they will be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so.

(Qur’aan 68:42)

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

Allah! La ilaha illa huwa (none has the right to be worshipped but He), the ever living, the one who sustains and protects all that exists.

(Qur’aan 3:2)

﴿... قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ ...﴾

... the people who incurred the wrath of Allah (i.e the Jews) ...

(Qur’aan 60:13)

And other than these of the verses on the attributes of Allah ﷻ.

Seeing Allah in the Hereafter

Ahlul Sunnah wal-Jamaa'ah firmly belief that they will see Allah with their eyes, in the Hereafter; they will talk to Him, and He ﷻ with them. So Allah ﷻ says:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

> *Some faces that day shall be nadirah (shining and radiant). Looking at their lord (Allah).*
>
> (Qur'aan 75: 22-23)

The believers will see Allah, on the day of resurrection as they see the full moon, feeling no harm in this.

The Holy Prophet ﷺ said:

﴿إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ ، ﴾

> *Definitely you will see your lord as you see this moon (in the Hereafter). There will be no difficulty in seeing Him ﷻ ...*[39]

Allah's Nightly Descent to the Nearest Heaven:

Ahlul Sunnah wal-Jamaa'ah believe that Allah desends (as suits His majesty) to the nearest heaven during the third part of every night. Abu Hurairah (may Allah be pleased with him) narrated that Allah’s Messenger Muhammad ﷺ said:

﴿يَنْزِلُ رَبُّنَا تبَارَکَ وَ تعَالٰيٰ كُلَّ لَيْلَةٍ اِلَي السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقَي
ثُلُثُ اللَّيْلُ الْآخِرُ فَيَقُوْلُ: مَنْ يَدْعُوْنِيْ فَاَسْتَجِيْبَ لَهُ؟ مَنْ
يَسْأَلُنِيْ فَأُعْطِيَهُ وَ مَنْ يَسْتَغْفِرُنِيْ فَاَغْفِرْ لَهُ ؟﴾

Our lord, the Honoured, the Magestic, descends every night to the nearest heaven to us during the last third part of the night, saying, ‘Is there anyone who invokes me so that I may respond to his invocation? Is there anyone who asks me for something so that I may grant him his request? Who seeks my forgiveness, so that I may forgive him?’[40]

Allah’s appearance on the Day of Resurrection

Ahlul Sunnah wal-Jamaa‘ah belief that Allah will come to decide between His slaves on the day of resurrection; in a manner that befits His majesty. Allah ﷻ says:

﴿ كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا ٢١ وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا
صَفّٗا ٢٢ ﴾

Nay! When the earth is ground to powder. And your lord comes with the angels in rows.

(Qur’aan 89: 21-22)

﴿ هَلۡ يَنظُرُونَ إِلَّآ أَن يَأۡتِيَهُمُ ٱللَّهُ فِي ظُلَلٖ مِّنَ ٱلۡغَمَامِ

وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ ... ﴾

> *Do they then wait for anything other that Allah should come to them in the shadows of the clouds and the angels? (Then) The case would be already judged ...*
>
> (Qur’aan 2: 210)

The methodology of *Ahlul Sunnah wal-Jamaa‘ah* in all these, consist of firm, complete belief and submission to all the information that have come from Allah ﷻ and His Messenger ﷺ. As Imam Az-Zuhri (may Allah have mercy on him) said:

﴿ مِنَ اللهِ الرِّسَالَةُ وَعَلَي الرَّسُولِ الْبَـلَاغُ وَ عَلَيْنَا التَّسْلِيْمُ ﴾

> *The Message is from Allah. The Messenger had to convey it, and we have to submit to it.*[41]

Similarly another leader of *Ahlul Sunnah wal-Jamaa‘ah*, Sufyaan Bin ‘Uyainah (may Allah have mercy on him) said:

﴿ كُلُّ مَا وَصَفَ اللهُ تَعَالَيٰ بِهِ نَفْسَهُ فِي الْقُرْآنِ فَقِرَائَتُهُ تَفْسِيْرُهُ لَا كَيْفَ ، وَلَا مِثْلَ. ﴾

> *All that Allah has described Himself with in the Qur’aan is to be recited. Its explanation is without how or what type of, and none is like Him.*[42]

Imam Muhammad Bin Idris Ash-Sha’afi (may Allah have mercy on him) said:

﴿ آمَنْتُ بِاللهِ، وَبِمَا جَاءَ عَنِ اللهِ عَلَي مُرَادِ اللهِ ، وَآمَنْتُ بِرَسُوْلِ

اللهِ وَبِمَا جَاءَ عَنْ رَسُوْلِ اللهِ عَلَي مُرَادِ رَسُوْلِ اللهِ﴾

> *I believe in Allah and whatever comes from Him ﷻ as intended by Him. I believe in the Messenger of Allah and whatever comes from him ﷺ as intended by him.*[43]

Waleed bin Muslim (may Allah have mercy on him) narrated that he asked Imam Al-Auzaa’i (may Allah have mercy on him), Sufyaan bin ‘Uyainah (may Allah have mercy on him) and Malik bin Anas (may Allah have mercy on him) regarding the *ahadith* on the seeing of Allah (in the hereafter), and His attributes. They said:

﴿أَمِرُّوْهَا كَمَا جَاءَ تْ بِلَا كَيْف﴾

> *They (ahadith) are as they have come, without asking how (they are).*[44]

Imam Malik Bin Anas (may Allah have mercy on him) said: “*O people! Abstain from innovation*”. He was asked, *“what is the definition of innovation?”* He said:

﴿أَهْلُ الْبِدَعِ هُم الَّذِيْنَ يَتكَلَّمُوْنَ فِيْ أَسْمَاءِ اللهِ وَصِفَاتِهِ وَكَلَامِهِ وَعِلْمِهِ وَقُدْرَتِهِ، وَلَا يَسْكُتُوْنَ عَمَّا سَكَتَ عَنْهُ الصَّحَابَةُ وَالتَّابِعُوْنَ لَهُمْ بِاِحْسَانٍ------﴾

> *The innovators are those people who argue regarding the names of Allah, His attributes, speech, knowledge and power (to do as He pleases). These innovators don’t keep silent about the matters upon which the*

companions (*Sahaba* رضي الله عنهم) *and those who followed them (in goodness) were silent.*[45]

Imam Malik (may Allah have mercy on him) was asked regarding the rise *(Istawa)* of Allah, as it is in the Qur'aan:

﴿ ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ﴾

The most gracious (Allah) rose over (Istawa) the Throne (in a manner that suits His majesty).

(Qur'aan 20:5)

*The Imam (*may Allah have mercy on him) *said in reply:*

﴿ اَ لْاِسْتِوَاءُ غَيْرُ مَجْهُوْلٍ، وَالْكَيْفُ غَيْرُ مَعْقُوْلٍ ، وَالْاِيْمَانُ بِهِ
وَاجِبٌ ، وَالسُّؤَالُ عَنْهُ بِدْعَةٌ، وَمَا اَرَاكَ اِلَّا ضَالًّا وَاَمَرَ بِهِ اَنْ
يُخْرَجَ مِنَ الْمُجْلِسِ ﴾

The meaning of Istawa is well known (in the Arabic language). But here (in the Quran), the condition of "Istawa" is not understandable (because it is not stated here). But to believe in it is compulsory. To enquire about this attribute (of Allah) is an innovation (Bid'ah). He (the Imam) then said*: 'I see you a misguided person'* ordering him to be thrown out of the gathering.[46]

Imam Abu Hanifah (may Allah have mercy on him) said:

﴿ لَا يَنْبَغِيْ لِاَحَدٍ اَنْ يَنْطِقَ فِيْ ذَاتِ اللهِ بِشَيْءٍ ،بَلْ يَصِفُهُ بِمَا

وَصَفَ بِهِ نَفْسَهُ، وَلَا يَقُوْلُ فِيْهِ بِرَأيِهِ شَيْئًا، تَبَارَکَ اللهُ تَعَالیٰ رَبُّ
الْعَالَمِيْنَ ﴾

It is unneccesary for anyone to comment on the essence of Allah. Rather, He should be described in the manner in which He has described Himself. No believer should say anything in this respect, from his own opinion, Allah is the most Blessed, Lord of ‘Alamin’ (mankind, jinn and all that exists).

When this Imam was asked about the attribute of Allah’s nightly descent, he replied,

﴿ يَنْزِلُ بِلَا كَيْف ﴾

Allah descends, but we do not ask, in what manner.[47]

Another leader of *Ahlul Sunnah wal-Jamaa‘ah,* Imam Na’eem Bin Hamaad Al-khuzaa’i (may Allah have mercy on him) said:

﴿ مَنْ شَبَّهَ اللهَ ، بِخَلْقِهِ فَقَدْ كَفَرَ، وَ مَنْ اَنْكَرَ مَا وَصَفَ بِهِ نَفْسَهُ
فَقَدْ كَفَرَ، وَلَيْسَ مَا وَصَفَ بِهِ نَفْسَهُ وَلَا رَسُوْلُهُ تَشْبِيْهًا. ﴾

Whoever compares Allah with any of His creatures, has indeed disbelieved; whoever detest what Allah has described Himself with, has also disbelieved. The attributes mentioned by Allah of Himself or by his Messenger Muhammad ﷺ do not have similitude.[48]

Some pious predecessors said:

﴿قَدَمُ الْاِسْلَامِ لَا تَثْبُتُ اِلَّا عَلٰى قَنْطَرَةِ التَّسْلِيْمِ.﴾

The first and foremost people in goodness (Sahabah and Tabi'uun) stood firm due to their submissin to the Islamic law.

So whoever seeks to thread the path of the pious predecessors regarding the essence and attributes of Allah must adhere to the Qur'aan regarding the beautiful names and attributes of Allah[49], either from the generation of these persons or from later generations.

Whoever opposes the methodology of the pious predecessors, will not be considered as an adopter of the methodology of the Qur'aan and Sunnah, though he lives in the period of these predecessors, even if he had lived within the *Sahaabah* and *Tabi'uun.*

THE SECOND FUNDAMENTAL

Belief in Angels

Belief in angels refers to, having a firm belief in their existence devoid of doubt at all. Allah says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ ...﴾

The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allah, His angels, His books and His messengers ...

(Qur'an 2: 285)

Whoever denies the existence of angels is a disbeliever based on the statement of Allah ﷻ:

﴿...وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١٣٦﴾

> *... and whosoever disbelieves in Allah, His angels, His Books, His messengers and The Last Day, then indeed he has strayed far away.*
>
> (Qur’aan 4:136)

So, *Ahlul Sunnah wal-Jamaa‘ah* on the whole, believe in the angels, restricting themselves to what has been narrated of some of their names and responsibilities in the book of Allah and the Sunnah of His beloved Prophet Muhammad ﷺ, such as Jibril, who had been assigned the duty of revelations to the Prophets; Michaa’eel who is assigned the duty of rainfall; Israfil, who has been given the responsibility of blowing the horn on the Last Day; and the angel of death, who is responsible for taking the souls, Malik who is the keeper of hell, Ridwan who is in charge of the Paradise and the two angels of the grave, Munkar and Nakeer.

Ahlul Sunnah wal-Jamaa‘ah believe in the existence of the Angels and that they are the creatures of Allah, whom He has created from light and they have physical bodies. Angels doesn’t mean any secret power or some spiritual matters (as it is faith of some misguided sects). No doubt, Angels are the creature of Allah and they live in the heavens.

Angels have huge bodies and have wings. Some of them have two wings, some have three and some have four or even more than this.It is textually proven that Jibril has six hundred wings.

Angels are a big army of Allah and nobody knows their number except Allah. They have been granted the power to adopt the shape of other living things as Allah permits based on circumstances.

They are very honorable and close to Allah. They are not characterized by the attributes of male or female. They neither marry nor pro-create.

The Angels neither eat nor drink. Their food is the praise and glorification of Allah. They are not fed up or exhausted with this act, and never discontinue this action. Angels are very beautiful and modest.

Angels are quite different from human beings, because their (Angles) creation and nature is based upon obedience devoid of disobedience. Allah has created them to worship Him and for the enforcement of His orders. So Allah says:

﴿ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ
﴿٢٦﴾ لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ
خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ﴾

And they say 'The most gracious (Allah) has begotten a son (or children)' Glory to Him! They [whom they call children of Allah the angels, 'Isa' son of Maryam, Uzair] are but honoured slaves. They do not speak

> *until He has spoken, and they act on His command. He knows what is before them and what is behind them and they cannot intercede except for him, with whom He is pleased. And they stand in awe for fear of Him.*
>
> (Qur'aan 21: 26-27)

These angels glorify Allah day and night and circumbulate the "*baytul ma'muur*" in heaven. They fear their Lord.

Kinds of angels

1. Among them are those who have been assigned the responsibility of lifting the great throne of Allah?
2. Others had been assigned the duty of taking revelations to the Prophets.
3. Some of them have been assigned the affairs of the mountains.
4. Some of them are the keepers of the paradise and others of the hell.
5. Others have been assigned with protecting the acts of the people.[50]
6. Some of them are assigned with the duty of seizing the souls of the believers and others the souls of the disbelievers.
7. Some of these angels have been assigned the duty to question (or enquire) humans in the grave after death.
8. Some invoke Allah for the forgiveness of the believers and they (angles) love them (the believers).

9. Others attend the meetings of *dhikr Allah* (remembering Allah i.e., glorifying and praising Him).
10. Some remain with mankind *(qarins)*. They always remain with him, never departing till his death.
11. Some angels invite the people to righteous deeds and forbid them from evils.
12. Some participate in the funerals of the pious people while some others fight along with the believers against Allah's enemies, making them (the believers) firm[51] and steadfast in fighting in Allah's cause. Some others are assigned with protecting the righteous and relieving their grief, while, some are assigned with punishing (the sinners).

The Angels do not enter those houses wherein there are idols, pictures, dogs or a bell. They feel troubled by the things that trouble humans.

The Messenger of Allah ﷺ said:

﴿إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لَا تَدْخُلُهُ الْمَلَائِكَةُ﴾

The angels do not enter into that house wherein there are pictures.[52]

He ﷺ also said:

﴿لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرُ﴾

The angels don't enter into the house where there is dog and the pictures of living things.[53]

The Angels are so many in numbers that none knows their numbers except Allah.

As Allah ﷻ says,

﴿...ۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَۚ وَمَا هِيَ إِلَّا ذِكۡرَىٰ لِلۡبَشَرِ ﴿٣١﴾﴾

... And none can know the hosts of your Lord but He. And it (Hell) is nothing else than a (warning) reminder to mankind.

(Qur’aan 74:31)

Allah has hidden the angels from us. We cannot see them in their actual forms. But Allah had disclosed them to some of his slaves from the offspring of Adam, as our Holy Prophet ﷺ had seen Jibril twice in the real form in which Allah has created him. Allah ﷻ says:

﴿وَلَقَدۡ رَءَاهُ نَزۡلَةً أُخۡرَىٰ ﴿١٣﴾ عِندَ سِدۡرَةِ ٱلۡمُنتَهَىٰ ﴿١٤﴾﴾

And indeed he (Muhammad) saw him Jibreel (Gabriel) at a second descent. Near Sidrat-ul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass).

(Qur’aan 53: 13-14)

﴿وَمَا صَاحِبُكُم بِمَجۡنُونٖ ﴿٢٢﴾ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ﴿٢٣﴾﴾

And (O people) your companion (Muhammad) is not a madman. And indeed he (Muhammad) saw him (Jibreel) in the clear horizon (towards the east).

(Qur’aan 81: 22-23)

THE THIRD FUNDAMENTAL

Belief in Allah's Books

Ahlul Sunnah wal-Jamaa'ah, firmly believe in Allah, and that Allah had sent His Books to His messengers containing His orders, prohibitions, promises, warnings and what He desires from His creatures. Similarly, those Books contains guidance and light from Allah. Allah ﷻ says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ ... ﴾

> *The Messenger (Muhammad ﷺ) believes in what has been sent down to him from His Lord and (so do) the believers. Each one believes in Allah, His Books and His Messengers ...*
>
> (Qur'aan 2:285)

Allah has sent His books for the guidance of mankind. As He ﷻ says in the Qur'aan:

﴿الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ١﴾

> *Alif lam-Ra (These letters are one of the miraclesof the Quran and none but Allah (Alone) knows their meanings). (This is) a Book which we have revealed unto you(O Muhammad) in order that you might lead mankind out of darkness(of disbelief and polytheism) into light(of belief in the oneness of Allah and Islamic*

> *monotheism) by their Lord’s permission to the path of the All Mighty, the Owner of all praise.*
>
> (Qur’aan 14:1)

These books are:

- The Noble Qur’aan
- The *Tauraah* (Torah),
- The *Zabuur* (psalms) and
- The *Injeel* (gospel),

Similarly, there is the mention of the scriptures of Ibrahim (Abraham) and Musa (Moses)[54]. The greatest of these are the *Tauraah*, the *Injeel* and the Qur’aan, while the Qur’aan is the most excellent and it annulled all the previous Books.

Allah did not take responsibly for the preservation of previous revelations (i.e. besides the Qur’aan). Rather, the responsibility for their preservation was entrusted to the scholars of those periods. But they could not preserve them as required. So there occurred great distortions and alterations in them.

The Qur’aan is the words of the Lord of ‘*Aalamin* (mankind, Jinn and all that exists) and His clear Book. It is the strong rope of Allah. Allah sent the Qur’an unto His Messenger (Muhammad ﷺ) so that it may become the rule of law for Muslims, to take them out from the darkness (of disbelief, polytheism and evil deed) to the light of Islamic Monotheism and good deeds, by guiding them (the Muslims) to the right path.

Allah has stated in it, information of the previous and later generations and the creation of the heavens and the earth. He has clearly stated in it the lawful and unlawful matters; the principles of good manners and conducts; rules regarding worship and social interractions. Allah has mentioned the lives of His prophets; the rewards (for the believers) and the punishment (for the disbelievers and wrongdoers); the characteristics of the excellent residence (paradise) for the believers and the dreadfulness of the Hell. Allah has made the Qur'aan a healing (from the disease of ignorance, doubt and hypocricy) and a clear statement on every matter, it is the source of guidance and mercy for the believers. Allah ﷻ says:

﴿...وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ
وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ٨٩﴾

> *... And We have sent down to you (O Muhammad) the book as an exposition of everything, a guidance, a mercy, and glad tiding for those who have submitted themselves (to Allah as Muslims).*
>
> (Qur'aan 16:89)

It is quite compulsory for the *Ummah* to follow the Qur'aan in totality and accept it as the judge regarding their entire affairs and in the light of what has been authentically reported from the *Sunnah* of the Holy Prophet ﷺ. This is because Allah ﷻ has sent His beloved Messenger to the *Alamin* (mankind, Jinn and all that exist), so that he should explain what has been sent unto them from their Lord. As Allah ﷻ says:

﴿...وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ
يَتَفَكَّرُونَ ٤٤﴾

> *... and We have also sent down unto you (O Muhammad) the Dhikr (reminder and the advice (i.e., the Quran)) that you may explain clearly to men what is sent down to them, and that they may give thought.*
>
> (Qur'an 16:44)

Ahlul Sunnah wal-Jamaaʻah believe that the Qur'aan is the speech of Allah in wordings and meanings. It (the Qur'aan) originated from Allah and to Him, it will return. It a revelation, not a creature. He ﷻ truly spoke with it, revealing it to Jibril, and he brought it down to Muhammad ﷺ.

It has been sent by Allah ﷻ, the All Wise, Well Informed, in clear and eloquent Arabic language and has been transmitted to us with such continuity in the chain of transmission that leaves no doubt. Allah ﷻ says:

﴿ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلۡعَٰلَمِينَ ١٩٢ نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ١٩٣ عَلَىٰ قَلۡبِكَ
لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ١٩٤ بِلِسَانٍ عَرَبِيّٖ مُّبِينٖ ١٩٥ ﴾

> *And truly, this (the Qur'aan) is a revelation from the lord of the Alamin (mankind Jinn and all that exists) which the trustworthy Ruh [Jibreel (Gabriel)] has brought down. Upon your heart (O Muhammad) that you may be [one] of the warners, in the plain Arabic language.*
>
> (Qur'aan 26: 192-195)

It is our firm belief that the Qur'aan is written in *al-lahu al-Mahfudh* (the divine tablet), preserved in the hearts of the believers, recited with the tongues and written in sheets of paper

(Book): Allah ﷻ says:

﴿ بَلْ هُوَ ءَايَـٰتٌۢ بَيِّنَـٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ ... ﴾

Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge ...

(Qur'aan 29, 49)

He ﷻ also says:

﴿ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ (٧٧) فِى كِتَـٰبٍ مَّكْنُونٍ (٧٨) لَّا يَمَسُّهُۥٓ إِلَّا
ٱلْمُطَهَّرُونَ (٧٩) تَنزِيلٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ (٨٠) ﴾

That (this) is indeed an honorable recitation (the noble Quran). In a book well guarded (with Allah in the heaven i.e., Al-Lawh Al-Muhafiz). Which (the Book with Allah) none can touch but the purified (i.e., angles). A revelation from the Lord of the Alamin (mankind Jinn and all that exists).

(Qur'aan 56: 77-80)

The Qur'aan is the everlasting and greatest miracle of the last prophet Muhammad ﷺ and the last of the revealed books which will never be abrogated or altered. Allah has taken it upon Himself its preservation from all sorts of distortion, alterations, additions or deductions till the day of resurrection. Allah ﷻ says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ (٩) ﴾

Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely We will guard it (from corruption).

(Qur'aan 15:9)

Ahlul Sunnah wal-Jamaa‘ah consider whoever denies even a single word of this Qur’aan, adds or subtracts anything from it, as a disbeliever. Therefore, we believe firmly that every verse of this Qur’aan, has been revealed by Allah and the complete Qur’aan (with its verses) transmitted to us with definite continuity of proofs.

The noble Qur’aan was not revealed unto the Holy Prophet ﷺ all at once, but was sent in parts in 23 years, based on occurrences, responses to specific questions or based on timely requirements.

The Qur’aan consists of 114 *surahs* (chapters), out of which 86 were revealed in Makkah and reffered to as *Makki*. The remaining 28 chapters had been revealed in Madinah, these are called *Madani*. There are 29 chapters in the Qur’aan which start with the fragmentary letters (*Al-Huruuf Al-Muqatta’ah*): these are separated letters which appear at the beginning of some chapters of the Qur’aan.

The Writing of the Qur’aan

The first writing of the Qur’aan was done during the life time of the Holy Prophet ﷺ by his virtuous companions, based on his order and under his supervision. They had written whatever had been revealed, without any addition or deduction. Then during the period of the first caliph of the Holy Prophet ﷺ, Abu Bakr As-Siddique رضي الله عنه, the Qur’aan was compiled in the book form while during the time of the third caliph, Uthman bin Affan رضي الله عنه a standard copy was produced.

Ahlul Sunnah wal-Jamaa‘ah attend to and attach great importance to the teaching of the Qur’aan, its memorization, recitation, explanation and acting in accordance with it. Allah ﷻ says:

﴿ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٢٩ ﴾

This is a book which we have sent down to you, full of blessings, that they may ponder over its verses that men of understanding may remember.

(Qur'aan 38:29)

They worship Allah by its recitation, because its recitation is rewarded by Allah as Abdullah bin Mas'ud had reported the Holy Prophet ﷺ saying:

﴿مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ أَلٓمٓ حَرْفٌ، وَلَٰكِنْ اَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيْمٌ حَرْفٌ﴾

"Any believer who recites one letter from Allah's book is rewarded with one virtue which will be increased ten times". Then he said: *"I do not say that alif-lam-meem is one letter. Rather, alif is a letter, lam is a letter, and meem is a third letter."*[55]

Ahlul Sunnah wal-Jamaa'ah do not consider the explanation of Qur'aan based on individual opinion, for this constitutes referring to and speaking of Allah without knowledge and this is a handiwork of the *Shaytan*. Allah ﷻ says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ ١٦٨ إِنَّمَا يَأۡمُرُكُم بِٱلسُّوٓءِ
وَٱلۡفَحۡشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ١٦٩ ﴾

O mankind eat of that which is lawful an good on the earth, and don't follow the footsteps of Shaytan, verily, he is your open enemy. He commands you only what is evil and fahsha and that you should say against Allah what you don't know.

(Qur'aan 2:168-169)

Rather, They;

- explain the Qur'aan with the Qur'aan itself.
- Thereafter, with the Prophet's *Sunnah.*
- then, with the sayings of the Prophet's Companions ﵃.
- then, with the sayings of the *Taabi'uun*
- thereafter, they explain the Qur'aan with the Arabic language. The language in which the Qur'aan has been revealed.

THE FOURTH FUNDAMENTAL

Belief in the Messengers

Ahlul Sunnah wal-Jamaa'ah firmly believe that Allah ﷻ had sent His Messengers to give glad tidings to the believers and warn the disbelievers about the punishment of Allah, calling to the true religion, the guidance of humanity and taking them out from the darkness (of evil deeds and polytheism) to the light (of Islamic Monotheism).

So, their invitation was to keep the people away from Polytheism and idolatry, cleansing nations of decadence and other unlawful matters. So the Prophets fulfilled their trust, conveyed their messages to the people without any doubt, advised their nations and struggled in Allah’s cause. They had come with miracles and evidences proving their truthfulness.[56] Whoever denies anyone of these Prophets has disbelieved in Allah and all the other prophets. Allah ﷻ says:

﴿ إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُواْ
بَيۡنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ بِبَعۡضٖ
وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا ١٥٠ أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ
حَقّٗاۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ١٥١ وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ
وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ أُوْلَٰٓئِكَ سَوۡفَ يُؤۡتِيهِمۡ
أُجُورَهُمۡۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٥٢ ﴾

Verily, those who disbelieve in Allah and His Messenger and wish to make distinction between Allah and His Messenger (by believing in Allah and disbelieving in His messenger) saying, ‘we believe in some but reject others’ and wish to adopt a way in between. They are in truth disbelievers and We have prepared for the disbelievers a humiliating torment.And those who believe in Allah and His Messenger and make no distinction between any of *them (Messengers). We shall give them their rewards; and Allah is ever Oft-Forgiving, Most Merciful.*

(Qur’aan 4:150-152)

Allah has explained the wisdom behind the sending of His Messengers. He ﷻ says:

﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ
ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ ﴾

Messengers as bearers of good news as well as of warnings in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise.

(Qur’aan 4: 165)

Allah had sent many Messengers and Prophets; among them are those we have been informed of in His book or, reported from the Holy Prophet, while others we have not been informed of. Allah ﷻ says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ ... ﴾

And, indeed we have sent Messengers before you (*O Muhammad* ﷺ) *of some of them we have related to you their story. And of some we have not related to you their story ...*

(Qur’aan 40: 78)

He ﷻ also says:

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ
ٱلطَّٰغُوتَۖ ... ﴾

And verily, we have sent among every Ummah (community, nation) a Messenger (proclaiming) worship Allah (Alone) and avoid (or keep away from) Taghut (all false deities, i.e. do not worship Taghut[57] *besides Allah) ...*

(Qur'aan 16: 36)

In the glorious Qur'aan, twenty-five of the Prophets and Messengers were mentioned, and they are:

The father of mankind Adam, Idrees, Nuh, Hud Saleh, Ibrahim, Lut, Ismail, Ishaq, Yousuf, Yaqub, Shuaib, Ayyub, Zul kifl, Musa, Haroon, Dawud, Sulaiman, Ilyas, Al-Yasa, Yunus, Zakariya,Yahya, Isa and Muhammad, the seal of the Messengers (May Allah's peace and blessings be upon them all).

The Excellence of Muhammad ﷺ over all other Prophets

Allah had favoured some of His Messengers and Prophets over the others. The Muslim *Ummah* agrees to the fact that the Messengers have merits over the Prophets. Then the Messengers have merits over one another. The following are the five Messengers who were the most honored: Nuh, Ibrahim, Musa, Isa Ibn Maryam and Muhammad ﷺ. Amongst all the Messengers and Prophets, Muhammad ﷺ, the Prophet of Islam, seal of the Prophets and Messengers, is the most honorable. Allah ﷻ says:

﴿ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ﴾

> *... but he is the Messenger of Allah and the seal (last) of the Prophets ...*
>
> (Qur'aan 33: 70)

The biography of the Messenger of Allah Muhammad ﷺ
Name and parentage:

He is Abu al-Qaasim (Father of al-Qaasim), Muhammad, the son of Abdullah, the son of Abdul Muttalib, the son of Haashim, the son of Abdul Manaaf, the son of Qussayy, the son of Kilaab, the son of Murrah, the son of Ka'b, the son of Lu'ayyu, the son of Ghaalib, the son of Fihr, the son of Maalik, the son of Nadr, the son of Kinaanah, the son of Khuzaimah, the son of Madrakah, the son of Ilyaas, the son of Mudar, the son of Nizaar, the son of Ma'ad, the son of 'Adnaan, who is among the children of Allah's Prophet Ismail, the son of Ibrahim the friend of Allah (May Allah's Peace be on them all).

Prophet Muhammad ﷺ is the seal of Prophets and Messengers. He was sent by Allah as His Messenger to all of mankind, till the day of Resurrection. He is the slave of Allah; worshipping him (i.e. Muhammad) is not lawful in any way. He is a Messenger, who must not be denied. He is the best and most honoured among all the creatures, and is nearest to Him (Allah).

He has been sent unto mankind and the Jinn and all that exists, with the true religion and guidance. He has been sent as a mercy unto *al-'Aalamin* (mankind, jinn and all that exists). Allah says:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧ ﴾

And we have sent you (O Muhammad ﷺ) not but as a mercy for the Alamin (mankind, jinn and all that exists).

(Qur'aan 21:107)

Allah sent down His Book (Qur'aan) unto the Holy Prophet ﷺ, and entrusted him with the true religion (Islam). He ﷻ entrusted him with the responsibility to convey His Messages to all creatures, while protecting him from mistakes in the conveyance of this Message. Allah ﷻ says:

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ ﴾

Nor does he speak of (his own) desire. It is only a revelation revealed.

(Qur'aan 53: 3-4)

None can be sound in his faith till he believes in his message and testifies to his Messengership. Whoever obeys him wiill enter the paradise, whoever disobeys him, will enter the hell fire. Allah ﷻ says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟
تَسْلِيمًا ﴿٦٥﴾ ﴾

But no, by your lord, they can have no faith untill they make you (O Muhammad ﷺ) judge in all disputes between them. And find in themselves no resistance against your decisions and accept (them) with full

> *submission.*
>
> (Qur’aan 4:65)

The previous Prophets had only been sent to their respective nations. But Muhammad ﷺ was sent to mankind as a whole. Allah ﷻ says:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا ... ﴾

> *And we have not sent you* (*O Muhammad* ﷺ) *except as a giver of glade tidings and a warner to all mankind ...*
>
> (Qur’aan 34:28)

Miracles

Ahlul Sunnah wal-Jamaa‘ah firmly believe that Allah strenghted His beloved Prophet ﷺ with evident miracles and marvellous signs:

1. The greatest and most splendid of these miracles was the Qur’aan, by which Allah challenged the Arabs who were the most eloquent of people.
2. Of the greatest of these miracles after the Qur’aan, by which Allah helped His beloved Prophet Muhammad ﷺ, was the miracle of the incident of *Israa’ wa al-Mi’raj* (Night Journey and Ascension).

   So, *Ahlul Sunnah wal-Jamaa‘a* firmly believe that the Holy Prophet ﷺ was brought up to the heavens, in a conscious state, with body and soul, alongwith Jubreel on *laila-tul Isra* (Night Journey), when the Holy Prophet ﷺ was taken to *al-Masjid al-Aqsa* (in Jerusalem) from *al-Masjid al-Haram* (at Makkah), based on the text of the Qur'aan:

﴿سُبۡحَٰنَ ٱلَّذِىٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ
إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِى بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلۡبَصِيرُ ١﴾

Glorified (and exalted) is He (Allah) [above all that they associate with him], who took His slave (Muhammad) for a journey by night from al-masjid al-Haram (at Makkah) to al-masjid al-Aqsa (in Jerusalem), the neighborhood whereof We have blessed, in order that we might show him (Muhammad) of our Ayat (proofs, evidences, lessons, signs etc). Verily, He is the all-hearer, the all seer.

(Qur'aan 17:1)[58]

He ﷺ was thereafter taken into the heavens until he reached the seventh heaven and beyond as Allah willed, ending at *Sidra-tul-Muntaha (*utmost Lote-tree), where there is *Jannah-tul-Mawa* (Paradise) in its neighborhood.

Allah honoured His slave as He (Allah) wished, sending down revelations to him and talked to him. During this incident, Allah enjoined five prayers to be offered daily (day and night), by him and his followers. In the course of this journey, the Prophet Muhammad ﷺ observed some parts of paradise after entering into it. He saw the Hell from above and was informed about it. He saw the angels, and saw Jubreel in the real form in which Allah had created him. Whatever the Prophet ﷺ had seen, he had seen with his eyes, not being deceived by his heart. This journey was to raise the rank and excellence of the Holy Prophet ﷺ in comparison to other Prophets and show a clear manifestation of his status. While returning from this journey, he again got down at *Bait-al-Maqdis* and led all the Prophets in prayer. After that, he reached Makkah before *fajr* (Morning Prayer)[59]. Allah says:

﴿ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ١٢ وَلَقَدۡ رَءَاهُ نَزۡلَةً أُخۡرَىٰ ١٣ عِندَ
سِدۡرَةِ ٱلۡمُنتَهَىٰ ١٤ عِندَهَا جَنَّةُ ٱلۡمَأۡوَىٰٓ ١٥ إِذۡ يَغۡشَى ٱلسِّدۡرَةَ مَا
يَغۡشَىٰ ١٦ مَا زَاغَ ٱلۡبَصَرُ وَمَا طَغَىٰ ١٧ لَقَدۡ رَأَىٰ مِنۡ ءَايَٰتِ رَبِّهِ
ٱلۡكُبۡرَىٰٓ ١٨ ﴾

... Will you then dispute with him about what he saw [during the Miraj (Ascend of the prophet to the seven heavens)]. And indeed he (Muhammad) saw him [Jibreel (Gabriel)] at a second descent (i.e another time). Near Sidrat-ul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the paradise of abode. When that covered the lote tree which did cover it (it is said that the lote tree was covered with the light of Allah along with the angels and also with different kinds of colors). The sight (of prophet of Muhammad ﷺ) did nor turn aside (right or left), nor it transgressed beyond the limit (ordained). Indeed he did see the great signs

of his lord (Allah).

(Qur'aan 53: 8-18)

Also from the miracles of the Holy Prophet ﷺ are:

3. The splitting of the moon. This incident was a big proof of his Prophethood ﷺ and was a big sign given to him by Allah. This incident happened in Makkah, when the polytheists demanded from him ﷺ a proof of his Prophethood.
4. That Several times in his life, the meal, small in quantity is increased, becoming sufficient for hundreds of people.
5. Water, small in quantity, is increased and sometimes starts flowing miraculously from his fingers. Also, the meal, glorifies Allah while been eaten. This occurred quite often.
6. His curing some of his Companions رضي الله عنهم without any medication.
7. Wild animals behaved very politely with the Prophet ﷺ. Trees, on numerous occasions greeted him bowing: and stones greeted him lying.
8. That whoever treated him with enmity or criminal breach of trust, Allah took revenge from such persons quickly.
9. His being informed about some unseen matters by Allah. Sometimes he had been informed about incidents happening far away[60]. At other times, he had been informed by Allah, about future occurences, which came to past, as informed by him ﷺ.

10. The acceptance of his invocations.
11. His protection by Allah and keeping his enemies away.

Abu Hurairah ؓ narrated that once Abu Jahl said: ‘*Does Muhammad put his face to dust? (i.e does he pray)*’. He was replied: ‘*Yes*’, He (Abu Jahl) said: ‘*By Lat and Uzza. If I see him in this state, I will trample his neck or will rub his face in the dust*’. Thereafter, he saw the Holy Prophet ﷺ praying and walked toward him with the intention to trample his neck. But the people saw that Abu Jahl was returning on his heels and attempting to protect himself with his hands; the people asked: ‘*What happened to you*?’ He said: ‘*There was a trench between us, in which was fire, terror and wings*’. The Messenger of Allah ﷺ said: ‘*if he had approached me, the angels would have carried him away in parts*’.[61]

THE FIFTH FUNDAMENTAL

Belief in the day of Resurrection

Ahlul Sunnah wal-Jamaa‘ah believe in the day of Resurrection (Last Day). This means a firm belief in the day of judgement and all that Allah mentioned in its respect in His Book (the Qur’aan) and the Holy Prophet ﷺ has reported in his *ahadith*. They have firm belief in all that will happen after death until the inmates of paradise are admitted into the Paradise and the people of Hell enters it. Allah has mentioned about day of Resurrection abundantly in the Qur’aan and he has tied the belief in Allah, with the belief in the day of Resurrection (meaning that a man who does not believe in the day of resurrection has no belief in Allah). Allah ﷻ says:

﴿ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤ ﴾

And who believe in that (the Qur'aan and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurat (Torah) and the Injil (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

(Qur'aan 2:4)

Ahlul Sunnah wal-Jamaa'ah believe that none knows the time of the day of resurrection except Allah. He ﷻ says:

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ ﴾

Verily, Allah, with Him (Alone) is the knowledge of the Hour ...

(Qur'aan 31:34)

Allah ﷻ, having kept secret the time of the Resurrection, has established for it signs indicating its nearness.

Ahlul Sunnah wal-Jamaa'ah believe in every minor and major signs indicating the day of Resurrection, because such belief is an indication of belief in the day of Resurrection.[62]

The Minor signs of the Hour

These are the signs which will appear over a long period before the Hour. They will consist of normal signs, while some of them will appear alongwith the major ones. These minor signs of the

Resurrection are so many. We will mention hereunder some of the authentically narrated ones.

1. The sending of the last Messenger of Allah (Muhammad ﷺ) and with him, the completion of revelation, as well as, his death.
2. The conquest of *Baitul Maqdis*.
3. The appearance of numerous trials and afflictions.
4. The imitation by the Muslims of the ways of the previous nations of Jews and Christians.
5. The appearance of claimants to Prophethood.
6. The denial of the *Sunnah* of the Holy Prophet ﷺ and the fabrication of *ahadith*, ascribing them to him ﷺ.
7. The absence of establishing the facts in the narrations (information).
8. The disappearance of religious knowledge and the seeking of such from the ignorant ones.
9. The appearance of ignorance and evil.
10. Death of the pious ones.
11. The breakage of the bonds of Islam, one after the other.
12. The raid of the disbelieving nations on the Ummah of Muhammad ﷺ; the strangeness of Islam and the true Muslims.
13. Massacres in the world.
14. Desire for death by a large number of persons due to trials and tribulations and the envy of the dead, such that

a man will wish for the state of the dead as a result of severe tribulations.

15. Sudden deaths will occur abundantly. Similarly, deaths from diseases and earthquakes will be increased.
16. Females with outnumber the Males.
17. Ladies wearing transparent dresses will become common, and adultery will spread.
18. Police personnels will be beating people (with clubs) and killing them with bullets.
19. Manifestations of Music, singing, drinking, adultery, interest (usury) and the use of silk clothings. These will be considered lawful.
20. Sinking of the earth, disfiguring of faces and slandering the virtuous women will become common.
21. Breach of trust (very few people will remain honest).
22. Unworthy and wicked people will become the leaders of nations. The mean and inferior will overcome the righteous (pious, Allah fearing and capable of leadership).
23. The slave-girl will give birth to her master.
24. Competition in the construction of high buildings.
25. People will compete in the decoration of mosques and be proud of such.
26. Changing of time (regarding the speed of day and Night and returning the people towards Polytheism very

quickly). Even the idols will be worshiped and Polytheism will become common.

27. People will greet only those they know.
28. Trade will spread. Markets and bazaars will become easier. People will become wealthy but will be ungrateful. Miserliness will spread.
29. False witness will be considered normal while correct witnesses will be concealed.
30. The appearance of obscenity and nakedness. Disputes, envy, enmity, breaking of family relations and bad neighbourliness will become common.
31. Scarcity of time, the shrinkage of day and night: (year will pass like a month and a month like a week and week like a day). That time will be like the first third part of a dark night (as light and darkness are mixed and nothing is clear in it, just like this, it will be difficult to differentiate between truth and falsehood). Trials and afflictions will appear.
32. People will pretend not to known each other, displaying ignorance. Those traditions will be considered unimportant, about which Islam has attached great importance. The old will imitate the young.
33. The trees and wild animals will talk to human beings.
34. The mountain in river Euphrates (in Iraq) will become evident (visible), exposing a mountain of gold.
35. The truthfulness of the believer’s dream.

36. A time will come when only the pious and virtuous people will remain in Al-Madina as its (Madina’s) quality is, that it throws out the hypocrites like the furnace which purifies the metal from rubbish.
37. The Arab Island will be changed to pastures and canals.
38. The appearance of a man from *Banu Qahtaan*.
39. Increase in the Romans and their warring against the Muslims.
40. The killing of the Jews by the Muslims until the Stone will say to the Muslims:

    ﴿: يَامُسْلِمُ! هٰذَا يَهُودِيٌّ وَرَائِيْ فَاقْتُلْه﴾

    ... O Muslims, here is a Jew behind me, come and kill him.[63]
41. The conquest of Constantinople and Rome among other minor signs established in authentic Prophetic narrations, indicating the nearness of the day of judgement.

Major Signs of the Hour:

These are the signs indicating the closeness of the Hour (Day of Judgement). When they manifest, the Hour will occur immediately after. *Ahlul Sunnah wal-Jamaa‘ah* firmly believe in them as has been reported from the Holy prophet ﷺ. Among these signs are:

A. The appearance of Imam *Mahdi* whose name will be Muhammad ﷺ the son of Abdullah and he will be from the lineage of the Holy Prophet (Muhammad ﷺ). He will appear from the East and rule for seven years, during which there will be justice the world over, whereas before him the whole world would have been filled with cruelty. During his period the Muslim *Ummah* will experience such blessings, the likes of which it would not have enjoyed before. There will be good growth on the earth with sufficient and timely rain from the sky and wealth will be granted without measure.

B. The appearance of the *Dajjal*[64] (Anti- Christ) and the descent of “Isa (Jesus) Ibn Maryam from the heavens on the white turret of a mosque situated in the east of Damascus in Syria. He (‘Isa) will rule based upon the Islamic laws of the last Prophet (Muhammad ﷺ) acting according to it. He will kill the *Dajjal* and will rule on the Earth with the Islamic laws. His descent will be to the victorious group, who will be fighting upon the truth and will assemble to fight with the *Dajjal*. He (‘Isa) will decend at the time of the commencement of the prayer and will pray behind the leader of this victorious group (i.e *Mahdi*, Muhammad ibn Abdullah).

C. The appearance of the *Yajuj* and *Majuj*, and the three incidents of the sinking of land, one of which will occur in the east, one in the west and one in the Arabian Pennisula. The appearance of the smoke; the rising of the sun from the West. Similarly, a beast will come out of the earth who will talk to the people[65].

D. Such a fire will appear which will gather the people.

Ahlul Sunnah wal-Jamaa‘ah firmly believe in all the unseen matters have been mentioned by Allah in His book (the Qur’aan) or His Messenger (Muhammad ﷺ) has informed about, from the agony of death, the prescence of angels at the time of death, the desire of the believer to meet his Lord, the presence of Shaytan near the dying person, the rejection of the expression of belief from the disbelievers at the point of death, the life in the grave, its blessings for the believers and its punishment for the disbelievers and its trials; questioning of the two angels; that the matryed ones are alive in the prescence of their Lord, providing for them, and that the souls of the successful ones are blessed, while those of the wrongdoers will be punished …

Also, *Ahlul Sunnah wal-Jamaa‘ah* believe in the Day of Resurrection, in which Allah will restore to life the dead and they will be called to account. They also believe in the blowing of the trumphet and this will be thrice.

The First blowing of the Trumpet *(Nafakhah Al-Faz’i)*: This will be the blowing due to which every living being will be frightened.

The Second blowing of the Trumpet *(Nafakhah As-Saqq)*: This will be the one due to which the system of the Universe will be altered and everything that Allah had decreed will perish.

The Third blowing of the Trumpet: When this is blown, all of mankind, jinn and other living beings whom Allah wills, will stand in front of Him. *Ahlul Sunnah wal-Jamaa‘ah* believe in this resurrection, that indeed Allah will give give life to every living being and will raise them up after having been buried in their graves.

So, on the Day of Resurrection, the people will stand in front of Allah, bare footed, naked, and in the state of intoxication. The sun will be brought near to them and some of them will have their sweats reaching to their jaws. The first to be raised from his grave and for whom the earth will open up will be our guide and beloved Prophet Muhammad ﷺ.

On that great day, Humans will resurrect from their graves like spreading locusts, heading towards the caller, every movement will fade and there will be silence all around.

That Day (written) pages [of deeds (good and bad)] shall be laid open. Every act (unseen and seen) will become clear and all the evils will become the cause of ignominy, Allah will talk directly to all of mankind on the Day of Resurrection, without any intermediary between them. The people will be called by their father's names.

They believe in the Scale having two pans which will be set up to weigh the deeds of men. They believe that the pages of deeds (good and bad) shall be laid open in front of the people.

After the reckoning, the successful ones (the true believers, upon the methodology of the Pious Predecessors) will be holding their book (of good deeds) in their right hands; whereas the unlucky people (who have spent their lives in the disobedience of Allah) will be holding their book in their left hands or behind their backs.

They believe in *as-Siraat* – the bridge that will be laid across the Hell-Fire for the people to pass over on the Day of Resurrection[66].

The *Ahlul Sunnah wal-Jamaa'ah* believe that the Paradise and Hell are the creations of Allah and are both existing at present. They will never cease to exist. Allah had created them both before creation. While the Paradise has been made the abode for the believers – the Pious and upholders of the Oneness of Allah, the Hellfire has been made the abode of the disbelievers – the polytheists, Jews, Christians, Hypocrites, Atheists, Idolators and Sinners.

Ahlul Sunnah wal-Jamaa'ah believe that the reckoning of the *ummah* of the last Prophet Muhammad ﷺ will on this day, be done first before that of other nations. Similarly, this *ummah* will be the first to enter the Paradise. They will be half of the total inhabitants of the Paradise, out of which seventy thousand will be admitted into the Paradise without reckoning. They believe that the Monotheist who enters the Hellfire will not remain therein forever. Rather, they will be taken out of the Hell after completing the prescribed period of their punishment. This is because their sins do not consist of associating partners with Allah; for the Polytheist will be condemned to the fire forever and will never be broughtout therefrom. Allah's protection is sought against this.

They believe that the true followers of the Prophet Muhammad ﷺ will drink from the water of *Kausar* (The Prophet's Water tank in Paradise), which has the following Qualities:

> *It is so large that it takes a month's journey to cross it. Its water is whiter than milk. Its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars in the sky and whoever drinks from it, will never be thirsty. Its water*

is forbidden for the innovators in the matters of the religion. They would not be able to get a drop of water from it.

Abdullah bin ‘Amr bin Al-’Aas, Sahl bin Sa’d and Abu Sa’eed Al-Khudri ؓ, narrated that the Messenger of Allah Muhammad ﷺ said:

﴿ حَوْضِيْ مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ ، وَرِيْحُهُ اَطْيَبُ
مِنَ الْمِسْكِ، وَكِيْزَانُهُ كَنَجُوْمِ السَّمَاءِ ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ
اَبَدًا ﴾. وَقَالَ: ﴿ اِنِّيْ فَرَطُكُمْ عَلَي الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ
وَمَنْ شَرِبَ لَمْ يَظْمَأْ اَبَدًا. لَيَرِدَنَّ عَلَيَّ اَقْوَامٌ اَعْرِفُهُمْ وَيَعْرِفُوْنَنِيْ،
ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ ﴾ وَفِيْ رَاوِيَةٍ: ﴿ فَأَقُوْلُ : اِنَّهُمْ مِنِّيْ، فَيُقَالُ
: اِنَّكَ لَا تَدْرِيْ مَا اَحْدَثُوْا بَعْدَكَ، فَاَقُوْلُ: سُحْقًا سُحْقًا لِمَنْ
غَيَّرَ بَعْدِيْ ﴾

My Haud (water container) (is so large that it) takes a months journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky, and whoever drinks from it, will never be thirsty.[67] He ﷺ further said: *“I will precede you at the Kausar.” Any believer who passes by me will drink from it and whoever drinks from it, will never be thirsty. Some persons will come to me there whom I would recognize and they would*

> *recognize me, but an impediment will be set up between me and them.*[68]

In another narration, he ﷺ said:

> *So I will invoke Allah, that they are from me, but it will be said: 'You don't know what sort of innovations they introduced in the religion after you'. That time I will say: 'if it is like this: then let these people be away from me who changed my religion after me'.*[69]

Ahlul Sunnah wal-Jamaa'ah believe that on this day, our beloved Holy Prophet ﷺ will intercede with Allah for the believers and he ﷺ will be blessed with *Maqam Mahmood* (the highest place in paradise, which will be granted to him alone). The first intercession of the Holy Prophet ﷺ will be for the believers, so that their reckoning may be started and their cases may be decided. That is the *Maqam Mahmood*, which has been mentioned in authentic narrations. His second intercession will be for the People of Paradise, so that they may enter the Paradise. Our beloved Prophet ﷺ will be the highest among all those who will go to paradise. His ﷺ third intercession will be in favour of his ﷺ Uncle Abu Talib, that Allah may reduce his punishment. This intercession will be unique to the last Prophet ﷺ and none else will be given this right except him ﷺ.

Similarly, the Prophet ﷺ will intercede to Allah for the raising of the grades of some of his followers, who will be granted paradise. As well as, his intercession for a group of his *ummah* that they should be granted paradise without reckoning. Then his intercession will be for those big parties of the believers whose virtues and evils would be equal and he ﷺ will intercede so that they may go to Paradise. His intercession will be for sinful believers who would have been ordered to go to the Hell, that they may not enter it.

He will also intercede for those believers who would have been taken to the Hellfire; that Allah may take them out of it into the Paradise. In this Intercession; the Angels, other Prophets, Matrys, the truthful (As-Sidiquun), the pious ones and the believers will join the Prophet ﷺ. Then Allah will free some from the Hellfire into the Paradise by His special mercy and favour[70] without any intercession. But concerning the disbelievers; there would be no intercessions for them as Allah ﷻ says:

﴿فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨﴾

So no intercession of intercessors will be of any use to them.

(Qur'aan 74: 48)

The deeds of the believers will also intercede for him as the Prophet had informed of:

Fasting and the Qur'aan will intercede for a person (Muslim) on the Day of Ressurection.[71]

Ahlul Sunnah wal-Jamaa'ah firmly believe that on the day of Resurrection, Death will be brought forward and slaughtered, as the Prophet ﷺ had informed of:

﴿إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَي الْجَنَّةِ، وَصَارَ اَهْلُ النَّارِ إِلَي النَّارِ، أُتِيَ بِالْمَوْتِ، حَتَّي يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِيْ مُنَادٍ:

يَاأَ هْلَ الجْنَّةِ ! لَامَوْتَ ، وَيَا أَهْلَ النَّارِ !لَامَوْتَ، فَيَزْدَادُ اَهْلُ
الجْنَّةِ فَرَحًا اِلَي فَرَحِهِمْ ، وَيَزْدَادُ اَهْلَ النَّارِ حُزْنًا اِلٰي حُزْنِهِمْ ﴾

When the people of the Paradise enter it, and the people of the Fire enter it, Death will be brought and will be placed between the Fire and the Paradise, and then it will be slaughtered. Thereafter, a call will be made: 'O people of the Paradise, no more death: O People of the Fire, no more death'; so the People of Jannah will increase in happiness while the people of the Fire will increase in sorrow.[72]

THE SIXTH FUNDAMENTAL

Belief in Pre-Ordainment

Ahlul Sunnah wal-Jamaa'ah firmly believe that every good and evil occurs by Allah's pre-ordainment and He ﷻ does whatever He wills.

Everything occurs by His will and nothing occurs away from his will and control. He – the All-knowing – knows whatever has been and will be. He ﷻ has pre-ordained for His creatures their food, life, deaths and deeds. Apart from this, He knows about all their matters. So everything occurs by His knowledge, will and power. In summary, every matter is decreed and will occur according to Allah's knowledge. Allah ﷻ says:

﴿... سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ٣٨﴾

> *... That has been Allah’s way with those who passed away of (the Prophets) Old. And the command of Allah is a decree determined.*
>
> (Qur’aan 33: 38)

He ﷻ also says:

> ﴿ إِنَّا كُلَّ شَىۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ٤٩ ﴾
>
> *Verily, we have created all things with Qadar (Divine preordainments of all things before their creation as written in the Book of Decrees – al-Lauh al-Mahfu.*
>
> (Qur’aan 54: 49)

The Prophet ﷺ said[73]:

> ﴿ لَا يُؤْمِنُ عَبْدٌ حَتَّي يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللهِ، وَحَتَّي يَعْلَمَ اَنَّ مَا اَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَاَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيْبَهُ ﴾
>
> *None can become a true believer till he believes in Qadar (its good and bad are from Allah) and he must believe that whatever (good or bad) has afflicted him, would not have missed him and whatevr has missed him would not have afflicted him.*[74]

The Grades and Fundamentals of Faith in Pre-Ordainment

Ahlul Sunnah wal-Jamaa‘ah say that the belief in *Al-Qadar* (Pre-Ordainment) is incomplete except with the following four components which are called the degrees of faith in pre-ordainment. These four are considered as the gate to understanding the issue of Pre-Ordainment, and the belief in Pre-Ordainment is not completeted at all without the completion of these components. This is because all the four fundamentals are connected with each other. So whoever accepts these fundamentals in all respects, his belief in fate will be considered complete, while whoever considers any of them imperfect, or leaves it, or adds to it, his belief in pre-ordainment is deficient.

The first fundamental: Knowledge

It means believing that Allah knows all the matters which happened in the past and which will be happening in the future. He knows about the things which are yet to be created. Indeed Allah knew before the creation of the world what His creatures will do after their creation; what kind of acts they will do. As well, Allah knew about their food, deaths and all their deeds. Similarly, He ﷻ knows about every lucky and unlucky person, regarding their responsibility of worship.

Allah ﷻ says:

﴿ ...إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٌ ١١٥ ﴾

... Verily, Allah is the All-knower of everything.

(Qur'aan 9: 115)

Second fundamental: Writing

This implies a firm believe that Allah has written in His Book a*l-Lauh al-Mahfuz,* everything concerning the fate of His creatures about which He has previous knowledge. *Al-Lauh al-Mahfuz* is the Book regarding which Allah has not neglected anything. All that has passed, whatever is going on and what ever will occur till the Day of Ressurection, is written in the *Ummuh al-Kitaab* (Mother Book) with Allah. *Az-Zikr*, *al-Imam* and *Al-Kitabul Mubin* are other names of *al-Lauh al-Mahfuz*.

So Allah ﷻ says:

﴿...وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ١٢﴾

... all things we have recorded with numbers (as a record) in a clear Book).

(Qur'aan 36: 12)

The Prophet ﷺ said[75].

﴿إِنَّ اَوَّلَ مَاخَلَقَ اللهُ الْقَلَمَ فَقَالَ لَهُ: اُكْتُبْ، قَالَ: يَا رَبِّ وَ مَا اَكْتُبُ؟ قَالَ: اُكْتُبِ الْقَدَرَ، مَا كَانَ وَمَا هُوَ كَائِنٌ اِلَي الْاَبَدِ﴾

Indeed, the pen was the first to be created[76]. So Allah ordered it, 'O pen, write.' the pen asked, 'O Lord, what should I write?' He ﷻ said, 'write the degrees, pre-ordainment (with all its details), write whatever has been and will be till the end of time.'[77]

Third Fundamental: Will

This means that whatever is going on in the Universe is based on the will of Allah, His Mercy and wisdom. He guides whomever He wills by His mercies to the right path, and leads astray whomever He wills by His wisdom. Allah cannot be questioned regarding His actions out of the perfection of His wisdom and

Authority. Whereas, His creations would be questioned regarding their actions. Whatever had been or whatever will be, are exactly according to the knowledge of the-knower of the unseen which has already been written in *Al-Lawh Mahfuz*. It is the believe of *Ahlul Sunnah wal Jamaa'ah* that, Allah's will is in force. His power is connected with all the creatures. Whatever He intended, has been occurring, whatever He does not intend, doesn't happen. Nothing escapes His will.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٢٩﴾

And you cannot will unless (it be) that Allah wills – the Lord of the 'Alamin (mankind, Jinn and all that exists).

(Qur'aan 81: 29)[78]

The Holy Prophet ﷺ said[79]:

﴿اِنَّ قُلُوْبَ بَنِيْ آدَمَ كُلَّهَا بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ، كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ﴾

Verily: the hearts of all the sons of Adam are between the two fingers of the Compassionate like one heart. He turns that to any direction He likes.[80]

Fourth fundamental: Creation.

This is the belief that Allah (Alone) is the creator of everything. None is the creator except Him (Allah) and none is the Lord but Allah. There is no doubt in it that whatever exists, except Him, is a creature.

He (Allah) is the Creator of every active being and their actions. Similarly, He is the Creator of every moving being and their movements.

Allah ﷻ says:

﴿... وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۝٢﴾

… He has created everything and has measured it exactly according to its due measurements.

(Qur’aan 25: 2)

Indeed, all that occurs of good and bad, belief and disbelief, obedience and disobedience have been willed by Allah, and He has created and has measured each of it: as He ﷻ says:

﴿... وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ﴾

... It is not for any person to believe, except by the leave of Allah ...

(Qur’aan 10: 100)

He ﷺ said:

﴿... قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ﴾

... Say: ‘Nothing shall ever happen to us except what Allah has ordained for us…’

(Qur’aan 9: 51)[81]

Indeed Allah (Alone) is the Creator of everything (without any helper or partner). He is the only creator of everything and all things belong to Him. No one else is the creator of anything or even a part of anything. None, other than Him, is the Lord. So

Allah ﷻ says:

﴿ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢ ﴾

Allah is the creator of all things and He is the wakil (trustee, Disposer of affairs, Guardian) over all things.

(Qur'aan 39: 62)

Allah loves obedience and dislikes disobedience, He ﷻ guides whom He wills to the right path, whomever He will, He leads him astray. Allah's statement is:

﴿ إِن تَكۡفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ وَلَا يَرۡضَىٰ لِعِبَادِهِ ٱلۡكُفۡرَۖ وَإِن
تَشۡكُرُواْ يَرۡضَهُ لَكُمۡۗ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ ﴾

If you disbelieve, then verily, Allah is not in need of you: He does not like disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another ...

(Qur'aan 39: 7)

Whoever is misguided by Allah ﷻ has no arguments against Him ﷻ nor does he have any excuse. This is because Allah had sent His Messengers for the guidance of His Slaves, and He ﷻ has made every man responsible for his actions, burdening them with only what they can bear. Allah ﷻ says in this respect:

﴿ ٱلۡيَوۡمَ تُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ لَا ظُلۡمَ ٱلۡيَوۡمَۚ ... ﴾

This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody) ...

(Qur’aan 40:17)

﴿إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ٣﴾

Verily, We showed him the way, whether he be grateful or ungrateful.

(Qur’aan 76:3)

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعْدَ ٱلرُّسُلِۚ ... ١٦٥﴾

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers ...

(Qur’aan 4:165)

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... ٢٨٦﴾

Allah burdens not a person beyond his scope ...

(Qur’aan 2:286)

Evil can however not be attributed to Allah as a result of His perfect mercy. This is because He has commanded what is good and has forbidden all that is evil. Evil is therefore what He decrees from His wisdom.

﴿مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَۚ ... ٧٩﴾

> *Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself ...*
>
> (Qur'aan 4:79)

Ahlul Sunnah wal-Jamaa'ah firmly believe that Allah is free from being unjust to anyone and He ﷻ is described with justice. He doesn't oppress anyone even in the least. All His decisions and acts are based upon justice and mercy. So Allah ﷻ says:

﴿ ... وَمَآ أَنَا۠ بِظَلَّٰمٖ لِّلۡعَبِيدِ ٢٩ ﴾

> *... and I am not unjust to the slaves.*
>
> (Qur'aan 50:29)

﴿ ...وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ٤٩ ﴾

> *... and your Lord treats no one with injustice.*
>
> (Qur'aan 18:49)

﴿ إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ ... ﴾

> *Surely, Allah doesn't wrong even of the weight of an atom (or a small ant ...)*
>
> (Qur'aan 4: 40)

Allah cannot be questioned regarding whatever He does and wills. So He ﷻ says:

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ٢٣ ﴾

> *He cannot be questioned as to what He does, while*

they will be questioned.

(Qur’aan 21: 23)

So Allah has created mankind and his deeds. He has granted mankind the will (power of choice), so that his deeds will be his based upon facts and not in a figurative sense. He ﷻ granted him (mankind) the grace of wisdom and understanding, so that he will be able to differentiate (with his wisdom) between good and evil. Besides this, Allah will only call him to account, for those deeds which he has done himself intentionally and willingly. So mankind is not compelled. Rather, he has been given the right of will and choice. That is why he selects his deeds and faith himself, though his will and choice depends upon the will and choice of Allah. All that Allah willed happens and what he does not will, will not happen. So Allah is the Creator of the deeds of His slaves, and His slaves are to manage these deeds accordinly. So Allah ﷻ says:

﴿لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ (٢٨) وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ (٢٩)﴾

To whomsoever among you who wills to walk straight: and you cannot will unless (it is) that Allah wills – the Lord of the A’lamin (mankind, jinn and al that exists.)

(Qur’aan 81: 28-29)

When the polytheists sought to augue using pre-ordainment (destiny), Allah rejected their arguments. They (the Polytheist) said:

﴿... قُلۡ هَلۡ عِندَكُم مِّنۡ عِلۡمٖ فَتُخۡرِجُوهُ لَنَآۖ إِن تَتَّبِعُونَ إِلَّا

ٱلظَّنَّ وَإِنۡ أَنتُمۡ إِلَّا تَخۡرُصُونَ ١٤٨ ﴾

... Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie.

(Qur'aan 6:148)

Allah rejected their false claims. He ﷻ says:

﴿ ... قُلۡ هَلۡ عِندَكُم مِّنۡ عِلۡمٖ فَتُخۡرِجُوهُ لَنَآۖ إِن تَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنۡ أَنتُمۡ إِلَّا تَخۡرُصُونَ ١٤٨ ﴾

... Say: 'Have you any knowledge (proof) that you can produce before us.' Verily, you follow nothing but guess and you do nothing but lie.

(Qur'aan 6: 48)

Ahlul Sunnah wal-Jamaa'ah have the firm belief that destiny is a secret kept by Allah away from His creatures. No angel or Messenger knows about it. It is misguidance to seek after or think deeply in its respect. This is because Allah has hidden its knowledge from His Creatures and He has forbidden His creatures from thinking deeply regarding its purposes and meanings. So He ﷻ says:

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ٢٣ ﴾

He cannot be questioned, as to what He does, while they will be questioned.

(Qur'aan 21: 23)

They (i.e. *Ahlul Sunnah wal-Jamaa‘ah*) discuss with the deviated sects, who oppose them, based on Allah’s statement:

﴿...ۚ قُلۡ كُلّٞ مِّنۡ عِندِ ٱللَّهِۖ فَمَالِ هَٰٓؤُلَآءِ ٱلۡقَوۡمِ لَا يَكَادُونَ يَفۡقَهُونَ حَدِيثٗا ٧٨﴾

> *... Say, “All things are from Allah,” So what is wrong with these people that they fail to understand any word?*
>
> (Qur’aan 4: 78)

These are the beliefs of the Prophet’s Companions (*Sahabah*), the *Tabi’uun* and those who have followed them in goodness. May Allah be pleased with them all.

THE SECOND FOUNDATION

Definition of Faith

The Definition and Determination of Faith (Imaan)

It is from the principles of the creed of the Pious Predecessors, *Ahlul Sunnah wal-Jamaa‘ah* that faith consists of:

A. Belief in the heart.

B. Confession with the tongue.

C. Action with the limbs.

Faith increases by means of obedience to Allah and His Messenger and decreases with disobedience to them.

Faith[82] consists of words and deeds: The words of the heart and tongue; the deeds of the heart, the tongue and the limbs.

Belief in the Heart consists of its convinction of the creed, its testification and convinction.

Confession with the tongue consists of its Testification to the Oneness of Allah and the prophethood of Muhammad ﷺ (i.e the twin testimony of Faith).

The action of heart consists of the intention for good deeds and willingness to be sincerely obedient.

The actions of the tongue and the Limbs consist of acting in accordance with the rules of Allah and abstainance from His prohibitions.

> *There is no faith except with deed; neither is there word or deed except with intention and there is no word or deed or intention except they are in accordance with the Sunnah.*[83]

Allah has described the quality of the believers, as those who (1) believe and (2) thereafter act according to both fundamental and voluntary matters of the Religion; manifestly and hiddenly. This belief is evidenty in their creed, sayings and deeds. Alah ﷻ says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُو۟لَٰٓئِكَ هُمُ
ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
﴿٤﴾ ﴾

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses (this Qur'aan) are recited unto them, they (i.e. the verses) increase their faith, and they put their trust in their Lord (Alone). Who Perform As-Salat (Iqamat-as-Salat) and spend out of that we have provided them. It is they who are the believers in truth. For them are the grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).

(Qur'aan 8: 2-4)

Allah has mentioned faith along with deeds in many verses of the Qur'an." So He ﷻ says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ١٠٧﴾

Verily, those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(Qur'aan 18:107)

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ
ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ ...﴾

Verily, those who say: 'Our Lord is Allah (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Don't fear nor grieve ...'

(Qur'aan 41:30)

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ٧٢﴾

This is the paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

(Qur'aan 43: 72)

He ﷻ also says:

﴿وَٱلْعَصْرِ ١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣﴾

By al-Asr (the time). Verily, man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth[i.e. order one another to perform all kinds of good deeds (al-Maruf) which Allah has ordained, and abstain from all Kinds of sins and evil deeds (al-Munkar) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's cause during preaching His religion of Islamic Monotheism or Jihad).

(Qur'aan 103: 1-3)

The Prophet ﷺ said:

﴿قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ﴾

Say, 'I affirm my faith in Allah,' and then remain steadfast on it.[84]

He ﷺ also said:

﴿ اَلْاِيْمَانُ بِضْعٌ وَّ سَبْعُوْنَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلٰهَ إِلاَّ اللهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَي عَنِ الطَّرِيْقِ ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ------ ﴾

Faith (belief) consists of more than seventy branches. The most excellent one of them is to say La illaha illallah (none has the right to be worshipped except Allah) and the least of them is to remove injurious and harmful things from the path. And modesty (al-Haya) is a branch of faith.[85]

Similarly, knowledge and action are connected to each other. None can be separated from the other. Action is the reflection of knowledge. There are many proofs in the Qur'aan and *ahadith* concerning the fact that Faith has levels and parts.

That it increases and decreases (according to one's actions), and that the believers have superiority over one another. As Allah ﷻ says:

﴿ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنًاۙ ... ﴾

And the faith of the believers increases ...

(Qur'aan 74:31)

He ﷻ also says:

﴿ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتْهُمْ إِيمَٰنًا ﴾

... which of you has his faith increased by it? As for those who believe, it has increased their faith ...

(Qur'aan 9:124)

﴿ صَدَقَ ٱللَّهُ ٱلۡعَظِيمُ أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ أَعُوذُ بِٱللَّهِ ﴾

... and when His verses (this Qur'aan) are recited unto them, they (i.e. the verses) increase their faith, and they put their trust in their Lord (Alone).

(Qur'aan 8: 2).

﴿ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ صَدَقَ ٱللَّهُ ٱلۡعَظِيمُ أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ أَعُوذُ ﴾

He it is who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in faith along with their (present) Faith ...

(Qur'aan 48: 4)

Allah's Messenger ﷺ said[86]:

﴿ مَنْ أَحَبَّ للهِ وَأَبْغَضَ للهِ ، وَأَعْطَي للهِ ، وَمَنَعَ للهِ: فَقَدِ اسْتَكْمَلَ الْإِيْمَانَ. ﴾

Whoever loves and hates for the sake of Allah, bestows and witholds something from someone for the sake of Allah, has perfected his Faith.[87]

He ﷺ also said:

﴿ مَنْ رَاٰي مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهِ ،

فَإِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذٰلِكَ أَضْعَفُ الْاِيْمَانِ------ ﴾

Whoever amongst you sees an evil (unlawful act); he should change it with his hand (force). If he is not able to do so, he should forbid it with his tongue, if he is not able to do so, he should despise it in his heart and this is the lowest grade of faith.[88]

The Prophet’s companions learnt and understood from the Holy Prophet ﷺ that Faith consists of belief in the heart, confession with the tongue and acting with the limbs. It increases with obedience and decreases with disobedience.

Ali bin Abi-Taalib – the leader of the believers – ؓ said:

﴿ اَلصَّبْرُ مِنَ الْاِيْمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ ، مَنْ لَا صَبْرَ لَهُ
لَا اِيْمَانَ لَهُ. ﴾

The importance of patience in Faith is as good as the head in the body. Whoever is lacking in patience is lacking in Faith.[89]

Abdullah bin Masu’d ؓ used to invoke Allah.

﴿ اَللّٰهُمَّ زِدْنَا إِيْمَانًا وَّ يَقِيْنًا وَّ فِقْهًا. ﴾

“O Allah: increase us in Faith, convinction and understanding of the religion.”[90]

Similarly, Abdullah bin Abbas, Abu Hurairah and Abu Darda ؓ used to say:

﴿ اَلْإِيْمَانُ يَزِيْدُ وَيَنْقُصُ ﴾

Faith increases and decreases.[91]

The Imaam, Wakih bin Jarah (may Allah have mercy on him) said:

﴿ أَهْلُ السُّنَّةِ يَقُوْلُوْنَ: اَلْإِيْمَانُ قَوْلٌ وَّ عَمَلٌ ﴾

Ahlul Sunnah wal-Jamaa‘ah say: ‘Faith is the combination of words and deeds’.[92]

The Imaam of *Ahlul Sunnah wal-Jamaa‘ah* Ahmad bin Hambal (may Allah have mercy on him) said:

﴿ اَلْإِيْمَانُ يَزِيْدُ وَيَنْقُصُ فَزِيَادَتُهُ بِالْعَمَلِ وَنُقْصَانُهُ بِتَرْكِ الْعَمَلِ------ ﴾

Faith (Imaan) increases and decreases. Its increase is as a result of righteous deeds and its decrease is as a result of abandoning righteous deeds.[93]

Imam Hasan al-Basri (may Allah have mercy on him) said:

﴿ لَيْسَ الْإِيْمَانُ بِالتَّحَلِّيْ وَلَا بِالتَّمَنِّيِّ وَلٰكِنْ مَا وَقَرَ فِي الْقُلُوْبِ وَصَدَّقَتْهُ الْأَعْمَالُ------ ﴾

Faith does not consist of decorations, or wishful desires. Rather, Faith is that which is established in the heart and confirmed by actions.[94]

Imam Muhammad bin Idrees Ash-Sha’fi (may Allah have mercy on him) said:

﴿ اَلْاِيْمَانُ قَوْلٌ وَّعَمَلٌ ، يَزِيْدُ وَيَنْقُصُ ، يَزِيْدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ ، ثُمَّ تَـلَا :(وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْا إِيْمَانًا) [المدثر: ٣١] ﴾

> *A combination of words and deeds is what is reffered to as faith, which increases and decreases. It increases with obedience and decreases with disobedience.* Then he recited the verse in support of this: ... *and that the believers may increase in faith.*
>
> (Qur’aan 4:31)[95]

Al-Haafiz Abu Umar Ibn Abdul-Bar (may Allah have mercy on him) writes in his Popular book *al-Tamhid*.[96]

﴿ أَجْمَعَ اَهْلُ الْفِقْهِ وَالْحَدِيْثِ عَلَي اَنَّ الْاِيْمَانَ قَوْلٌ وَّ عَمَلٌ، وَلَا عَمَلَ اِلَّابِنِيَّةٍ، وَالْاِيْمَانُ عِنْدَهُمْ يَذِيْدُ بِالطَّاعَةِ، وَيَنْقُضُ بِالْمَعْصِيَةِ وَالطَّاعَاتُ كُلُّهَا عِنْدَهُمْاِيْمَانٌ ﴾

> *The scholars of Islamic Jurisprudence and Hadith are agreed upon the fact that Faith is a combination of words and deeds, and that without good intentions, deeds have no value. To them, faith increases with obedience and decreases with disobedience. Faith consists of all acts of obedience (righteous good deeds).*[97]

The Prophet’s Companions (*Sahabah*), the *Tabi’uun* and those who have followed them in adherence to the Qur’aan and Sunnah, as well as, the Scholars of Islam, believe that Faith has no value without righteous and good deeds. In this respect, no leader or scholar among the pious predecessors or those that came afterwards disagreed with them, except those who falsely went astray.

Ahlul Sunnah wal-Jamaa‘ah say that the man who excludes deeds from Faith (Imaan) is a *Murji’a* and is misled. Whoever affirms the twin testimony (i.e. (1) *La illaha illAllah* and (2) *Muhammad–ur-Rasul–Allah*. None has the right to be worshipped but Allah, and Muhammad ﷺ is the Messenger of Allah) with his tongue and testifies to the Oneness of Allah with firm faith, but practically reduces or neglects any of the fundamentals of Islam, his faith is incomplete. Whoever does not affirm the twin testimony of faith; is not a believer or a Muslim.

They opine that saying I am a believer *insha Allah* (If Allah wills) is what is appropriate. They never declared themselves perfect in respect of Faith. This is as a result of their immense fear of Allah, firm belief regarding destiny and the complete purification of their souls.

They are however prohibited from saying “*Insha Allah*” if it is as a result of doubt. There are several proofs in this respect from the Qur’aan and Sunnah, and the sayings of the scholars among the Pious Predecessors. As Allah ﷻ says:

﴿وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا (٢٣) إِلَّآ أَن يَشَآءَ ٱللَّهُ ...﴾

And never say of anything. ‘I shall do such and such thing tomorrow.’ Except (with the saying), ‘If Allah wills…’

(Qur’aan 18: 23-24)

He ﷻ also says:

﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰٓ ٣٢﴾

So don’t ascribe purity to yourselves. He knows best him who fears Allah and keeps his duty to Him.

(Qur’aan 53: 34)

The Messenger of Allah ﷺ used to say, while entering the graveyard:

﴿اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُوْنَ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ﴾

Peace be upon you O the people of the dwellings, the believers and Muslims. Indeed we are going to meet you by Allah’s will[98]*. I beseech Allah for peace and safety for us and for you.*[99]

Abdullah bin Masu’d رضي الله عنه stated that;

Wwhoever bears witness that he is a believer (without any doubt) should bear witness that he must be admitted into the Paradise.[100]

Jarir said:

I heard Mansoor bin Mu’tamir, Al-Mughirah, Al-

> *'Amash, Al-Laith, 'Amaarah bin Qa'qa, Ibn Shubrumah, Al-'Ala bin Al-Musayyib, Yazid bin Abu zaid, Sufyan Ath-Thawri, Abdullah bin Mubarak and several other scholars, whom I met saying the words 'Insha Allah,' regarding faith and whoever did not say such, they used to condemn him.*

Imam Ahmad bin Hambal was asked about Faith, he said:

> *Faith is completed with the combination of, confession with the tongue, action with the limbs of the body and intention.* He was asked, if a man asks another person, *'are you a believer?'* He said: *'This is a Bid'ah (innovation)'*. He was asked: *'Then how does he reply the questioner?'* He responded:
>
> ﴿مُؤْمِنٌ اِنْ شَاءَ اللهُ.﴾
>
> *A believer, insha Allah.*

According to *Ahlul Sunnah wal-Jamaa'ah,* faith (*Imaan*) cannot be denied from anyone as a result of a sinful act, except by indulging in what constitutes disbelieve. This implies the one that leaves an obligatory act, but doesn't deny its being obligatory. Similarly, faith cannot be denied from he who commits a major sin. However, he will be considered as being defective in his belief. He remains a believer with his faith and a wrongdoer as a result to his committing the major sin. His aftermath will depend on Allah's will. For if He ﷻ wills, He will pardon him and if He wills to punish him, He ﷻ will do so.

As it is clear from the following *hadith*, Allah will bring out from Hell some of its inhabitants as a result of their possessing some elements of faith.

Allah’s Messenger ﷺ said:

﴿ لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِّنْ إِيمَانٍ، . ﴾

No body will go to Hell who has faith in his heart equal to the weight of a mustard grain.[101]

This is why *Ahlul Sunnah wal-Jamaa‘ah* do not declare any Muslim, a disbeliever due to any sin, except that which negates the faith of such person, because Allah ﷻ says:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ . . . ﴾

Verily, Allah doesn’t forgive that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ...

(Qur’aan 4:48)[102]

The holy Prophet ﷺ said[103]:

﴿ أَتَانِيْ جِبْرِيْلُ فَبَشَّرَنِيْ اَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِکَ لَا يُشْرِکُ بِاللهِ
شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنِي
وَإِنْ سَرَق ﴾

Jibreel came to me and gave me the glad tidings, indeed whoever dies among your Ummah not associating partners with Allah, will enter Jannah, (paradise). I said, ‘Even if he committed illegal sexual intercourse and theft’: He said, ‘even if he committed illegal sexual intercource and theft.’[104]

Abu Hurairah رضي الله عنه said:

> *Faith is without defect. When a person commits illegal sexual intercourse, it (faith) departs from him. If he reproaches himself and returns, then it (faith) also returns to him.*[105]

Abu Darda رضي الله عنه said:

> *Faith is like a shirt which a man wears and sometimes puts it off.*[106] *By Allah: nobody remains confident regarding his belief except that it is seized from him and he realizes that he had lost it.*[107]

Ibn Abbaas رضي الله عنه used to call his children one after the other saying, *‘Will I not marry for you? For no one fornicates except that Allah deprives him of the light of Faith’*[108]. Al-’Ikrimah asked him, ‘*How is faith taken from him?’*. He replied: *‘Thus it is’* – interlocking his fingers, then seperating them – *‘if he thereafter repents, it (faith) returns thus* – interlocking his fingers again’.[109]

THE THIRD FOUNDATION:

The Position of *Ahlul Sunnah wal-Jamaa‘ah* regarding declaring a Muslim Disbeliever

Ahlul Sunnah wal-Jamaa‘ah do not determine any Muslim who commits an act of disbelieve, a disbeliever, except after the esablishment of proof by which such declaration becomes necessary.

So, there are numerous conditions in this respect. All hurdles leading to disbelieve are removed, there should be no doubt about the ignorance of that person. (Such person knows the real meaning of disbelieve, not that he had fallen into it due to his ignorance or misunderstanding (of issues in the religion)),

It is clear that this involves unclear matters requiring explanation as opposed to clear matters, such as deliberately denying the existence of Allah or denying the Prophethood of Muhammad ﷺ – his message and that he is the last of the messangers.

Ahlul Sunnah wal-Jamaa‘ah do not declare that a Muslim has disbelieved when, he is compelled to engage in acts of disbelieve but his heart is satisfied with faith. Neither do they declare him a disbeliever for every sin, even if it is a major sin, as long as it less than *shirk (Polytheism)*. In such cases, they do not rule on him as haven disbelieved. Rather, they say that his faith is defective and has commited a major sin. Allah ﷻ says:

﴿ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن
يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾ ﴾

Verily, Allah doesn’t forgive that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills: and whoever sets up partners with Allah (in worship), he has indeed invented a tremendous sin.

(Qur’aan 4: 48)

He ﷻ also says:

﴿ قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ
إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

> *Say: ‘O ‘Ibadi’ (My slaves) who have transgressed against themselves (by committing evil deeds and sins). Don’t despair of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Off Forgiving, Most Merciful.’*
>
> (Qur’aan 39: 53)

Ahlul Sunnah wal-Jamaa‘ah do not declare a Muslim as having disbelieved due to a sin that is not stated in the Qur’aan and Sunnah as constituting disbelieve. If a person dies in such a state, then his situation lies with Allah. He ﷻ may punish or pardon him. This stand of *Ahlul Sunnah wal-Jamaa‘ah* is contrary to that of the false sects who declare a Muslim as having disbelieved for commiting major sins, or as lying between two positions. Allah’s Messenger ﷻ said:[110]

﴿أَيُّمَا امْرِيءٍ قَالَ لِاَخِيْهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا اَحَدُهُمَا ، إِنْ كَانَ
كَمَا قَالَ: وَإِلَّا رَجَعَتْ عَلَيْهِ﴾

وَقَالَ: ﴿مَنْ دَعَا رَجُلًا بِالْكُفْرِ، اَوْ قَالَ: عَدُوَّ اللهِ ! وَلَيْسَ
كَذٰلِكَ اِلَّا حَارَ عَلَيْهِ﴾

> *Whoever called his (Muslim) brother, ‘O infidel’: One of them will bear the burden of disbelieve. If he is really an infidel (disbeliever), then he is as had been said, otherwise, it will return to the caller.*[111]

He ﷺ said:

> *Whoever calls someone else an infidel, or says: ‘O*

enemy of Allah.' Whereas (he who is called) is not like that, then the infidelity will return to the caller.[112]

Allah's Messenger ﷺ said[113]:

﴿لَا يَرْمِيْ رَجُلٌ رَجُلًا بِالْفُسُوْقِ، وَلَا يَرْمِيْهِ بِالْكُفْرِ ، اِلَّا
ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذٰلِكَ.

وَقَالَ : وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ: فَهُوَ كَقَتْلِهِ.

وَقَالَ: اِذَا قَالَ الرَّجُلُ لِأَخِيْهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهِ اَحَدُهُمَا. ﴾

If somebody accuses another of Fisq (i.e. an evil person) or accuses him of kufr (disbelief), such an accusation will return to him (i.e. the accuser) if his companion (the accused) is innocent.[114] And he ﷺ said: *'if someone accuses another of kufr (whereas he is not), it is like killing him'*[115] He ﷺ said also, *'when a Muslim calls his (Muslim) brother saying, 'O infidel.' Then one of them definitely becomes an infidel'.*[116]

Ahlul Sunnah wal-Jamaa‘ah always differentiate between a general rulling on the people of innovation, sin or disbelief, and ruling on a particular individual – whose Islam is proven – but falls into an innovation, as being a sinner, evil person or disbeliever. He is not deserving of such ruling until the truth has been explained to him, the evidences established against him and all doubts removed. This relates to non-distinctive matters and not evident ones. They don't declare anyone a disbeliever until the conditions of disbelieve have been established and all deterrents removed. [117]

Allah’s Messenger ﷺ said[118]:

﴿كَانَ رَجُلَانِ فِيْ بَنِيْ اِسْرَائِيْلَ مُتَوَاخِيَيْنِ ، فَكَانَ أَحَدُهُمَا يُذْنِبُ، وَالْآخرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَي الْآخَرَ عَلَي الذَّنْبِ، فَيَقُوْلُ: أَقْصِرْ، فَوَجَدهُ يَوْمًا عَلَي ذَنْبٍ: فَقَالَ لَهُ : أَقْصِرْ، فَقَالَ : خَلِّنِيْ وَرَبِّيْ أَبُعِثْتَ عَلَيَّ رَقِيْبًا؟ فَقَالَ: وَاللّٰهِ ! لَا يَغْفِرُ اللّٰهُ لَکَ. اَوْ لَا يُدْخِلُکَ اللّٰهُ الْجَنَّةَ! فَقُبِضَ اَرْوَاحُهُمَا ، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِيْنَ، فَقَالَ لِهٰذَا الْمُجْتَهِدِ : أَكُنْتَ بِيْ عَالِمًا، أَوْكُنْتَ عَلَي مَا فِي يَدَيَّ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِيْ، وَقَالَ لِلْآخَرِ: اِذْهَبُوْا بِهِ اِلَي النَّارِ)) قَالَ اَبُوْهُرَيْرَةَ : وَالَّذِيْ نَفْسِيْ بِيَدِهِ! لَتَكَلَّمَ بِكَلِمَةٍ اَوْبَقَتْ دُنْيَاهُ وَ آخِرَتَهُ﴾

There were two persons among the children of Israel who were brethrens. One of them used to commit sin, whereas the other strove hard in worship. The man who strove hard in his worship, used to ask his companion to abandon sins. One day he caught him while committing a sin. He asked him to refrain from it. He (the sinning one) told the worshipper not to interfere between him and his Lord, saying: ‘Have you been sent to supervise me?’ That worshipper replied; ‘By Allah, you will never be forgiven’. Or ‘Allah will never grant you paradise’. When both of them died,

> *they were brought before Allah. He ﷻ asked the worshipper, ‘Did you know about me?’ (That I will never forgive this man) or do you have control over what lies in my hand?’ Then Allah ﷻ said to the sinful person: ‘Go into paradise by my mercy.’ Then Allah said regarding the other (worshipper), ‘take him to Hell.’*
>
> Abu Hurairah ؓ said:
>
> *By Him, in whose hand is my soul, he made such a statement that spoiled his world and Hereafter.*[119]

The meaning of disbelieve and its forms.

Disbelieve *(Kufr)* is the opposite of Faith (*Imaan*) except that in the terminology of the Islamic Law (*Shari’ah*), it is of two kinds:

A. When it occurs in the text (Qur’aan and *Ahaadith*), it sometimes means a kind of disbelieve that doesn’t take one out of the fold of Islam. This is because disbelieve has got its branches just as Faith has got its branches. Disbelieve has various foundations and branches, some of which imply disbelieve, while others are characteristics of disbelieve.

B. Major Disbelieve which takes one out of the fold of Islam; it is refered to ‘disbelieve in creed’. This disbelieve denies Faith and falsifies Islam. It makes a person remain in Hell forever. It is committed by word, belief or action of the heart, confession with the tongue or action of the limbs. It consists of five kinds.

i. **Disbelieve of Denial:** This is to deny the Messengers of Allah ﷻ or to claim that the Messengers have come with other than the truth or to claim that Allah has made somethings unlawful or has made some lawful, though he knows that the truth is the contrary.

ii. **Disbelieve of Refusal inspite of certainty:** This consists of believing that the Prophet had come with the truth from his Lord Allah, but then refuses to follow it due to arrogance, as was the case with Iblis (*Shaytan*). He (Iblis) did not reject or deny Allah's commandment. Rather he opposed it out of arrogance.

iii. **Disbelieve of Avoidance:** This means that the doer of this crime deliberately avoids listening to the Messenger ﷺ. He neither certifies nor denies him. Neither does he help him ﷺ nor oppose him ﷺ. He doesn't attach any importance to the Holy Prophet ﷺ, and has left the absolute truth; neither does he learn it nor acts upon it. He runs away from those meetings where the truth (Islamic Monotheism) is being mentioned. So such a person is called a disbeliever afflicted with the disbelieve of avoidance.

iv. **The Disbelieve of hypocrisy:** This implies manifesting an adherence to what the Holy Prophet has been sent with while denying it in his heart. So such a person manifests his belief externally, while hiding his disbelieve, internally[120].

v. **Disbelieve of doubt:** This implies neither acknowledging the Messengership of the Holy Prophet ﷺ, nor denying him. Rather, he is in doubt in respect of the Holy Prophet ﷺ and hesitates to follow him whereas complete conviction is required in this respect, believing that whatever the Holy Prophet ﷺ has brought from his ﷺ Lord contains no doubt. The man who hesitates to follow the Islamic law brought by Allah’s Messenger ﷺ or he thinks that the truth may be opposite to the Islamic law, has fallen into the disbelieve of doubt.

These kinds of disbelieve causes a person to remain in the Hellfire forever. For the committers of such, if they die in such conditions, it ruins all their deeds. Allah ﷻ says:

﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ
جَهَنَّمَ خَـٰلِدِينَ فِيهَآ ۚ أُو۟لَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾ ﴾

Verily, those who disbelieve (in the religion of Islam, the Quran and Prophet Muhammad ﷺ from among the people of the scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of the creatures.

(Qur’aan 98: 6)

He ﷻ also says:

﴿ ...لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ

﴿٦٥﴾

If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.

(Qur'aan 39: 65)

C. The Lesser Disbelieve, which does not take a man out of the fold of Islam. The Lawgiver ﴿ﷻ﴾ has applied this kind of disbelieve in respect of some sins as a deterrent. This is because these sins are considered as the characteristics of Disbelieve. Some of them are grave sins requiring warning the people severely against, other than the fact that it does not decree a person being in the Hellfire forever. Examples of these are:

- Fighting Muslims
- To swear by other than Allah.
- To taunt anybody regarding his lineage.
- To wail over the dead
- To call another Muslim saying: "O infidel."

So, Allah ﷻ says:

﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ ... ﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both ...

(Qur'aan 49:9)

The Prophet ﷺ said[121]:

﴿سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَّ قِتَالُهُ كُفْرٌ. ﴾

Abusing a Muslim is Fusuq (an evil doing) and killing him is kufr (disbelief).[122]

Allah’s Messenger ﷺ said:[123]

﴿ لَا تَرْجِعُوْا بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ﴾

Don’t turn into disbelieve after me, killing one another.[124]

He ﷺ also said:

﴿ من حلف بغير الله فقد أشرك ، أو كفر ﴾

Whoever swore by other than Allah, has engaged in disbelieve, or Polytheism.[125]

Allah’s Messenger ﷺ said:[126]

﴿ اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: اَلطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَي الْمَيِّتِ ﴾

There are two things in the people and they constitute disbelief:

1. *To taunt someone regarding his lineage.*
2. *To mourn upon the dead.*[127]

THE FOURTH FOUNDATION

Faith in the verses of Promises and Warnings

To believe in the verses of promises and warnings is also from among the foundations of *Ahlul Sunnah wal-Jamaa‘ah*. They believe in all such verses and accept them as they have been revealed. They don’t interprete them away but judge based on them. Allah ﷻ says:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن
يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ٤٨﴾

> *Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.*
>
> (Qur’aan 4:48)

They believe that the ends of the people are uncertain. Nobody knows his aftermath. But whoever indulges evidently in a major disbelieve, his decision will be accordingly and he will be treated as such (a disbeliever).

Allah’s Messenger ﷺ said:[128]

﴿ اِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ اَهْلِ الْجَنَّةِ، فِيْمَا يَبْدُوْ لِلنَّاسِ،وَهُوَ
مِنْ اَهْلِ النَّارِ، وَاِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ اَهْلِ النَّارِ! فِيْمَا يَبْدُوْ
لِلنَّاسِ ،وَهُوَ مِنْ اَهْلِ الْجَنَّةِ﴾

Indeed a person may be engaging in the deeds of the inhabitants of the Paradise, as it apparent to the people, though he is in fact one of the inhabitants of Hell. Also, a man may have been engaging in the deeds of the inhabitants of Hell, as it is apparent to the people, though he is from among the people of paradise.[129]

Allah’s Messenger ﷺ said:[130]

﴿ فَاِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ الْجَنَّةِ حَتَّي لَا يَكُوْنَ بَيْنَهُ
وَبَيْنَهَا اِلَّا ذِرَاعٌ: فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ
فَيَدْخُلُهَا، وَاِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ، حَتّٰي مَا يَكُوْنُ
بَيْنَهُ وَ بَيْنَهَا اِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلُ بِعَمَلِ اَهْلِ
الْجَنَّةِ فَيَدْخُلُهَا ﴾

Indeed one of you would have been engaging in the acts of the people of Paradise, until there is a distance of a span between him and the paradise, but the writing of fate surpasses him and he commits an act of the people of Hell and he is thrown into it. Similarly, one of you would have been engaging in the acts of the inhabitants of Hell, till there is a distance of a span between him and it, but the writing of fate surpasses him and does a righteous good deed of the people of Paradise as a result of which he enters it.[131]

But *Ahlul Sunnah wal-Jamaa‘ah* bear witness that whoever dies among the believers and Allah-fearing (Pious) people while acting apparently upon Islam, then he will be among the dwellers of the paradise, if Allah wills. As Allah ﷻ says:

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ ...﴾

And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which rivers flow (paradise) ...

(Qur'aan 2: 25)

He ﷻ also says:

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ
﴿٥٥﴾﴾

Verily, the Muttaqun (the pious) will be in the midst of Gardens and rivers (paradise). In a seat of truth (i.e. paradise), near the Omnipotent king (Allah, the One the All-Blessed, the Most High, the Owner of Majesty and Honour).

(Qur'aan 54:54-55)

Uthman bin Affan ؓ states that the Prophet ﷺ said:

﴿مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا اِلٰهَ اِلَّا اللهُ : دَخَلَ الْجَنَّةَ﴾

Whoever died knowing that 'none has the right to be worshipped but Allah, will be granted paradise.'

They bear witness that the disbelievers, polytheists and hypocrites are from the inmates of Hell. Allah ﷻ says:

﴿ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا
خَٰلِدُونَ ٣٩ ﴾

But those who disbelieve and belie our Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) such are the dwellers of the Fire. They shall abide therein forever.

(Qur'aan 2:39)

He ﷻ says:

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ فِي نَارِ جَهَنَّمَ
خَٰلِدِينَ فِيهَآۚ أُوْلَٰٓئِكَ هُمۡ شَرُّ ٱلۡبَرِيَّةِ ٦ ﴾

Verily, those who disbelieve (in the religion of Islam, the Quran and the Prophet Muhammad ﷺ from among the people of the scripture (Jews and Christians) and Al-Mushrkun will abide in the Fire of Hell. They are the worst of the creature.

(Qur'aan 98:6)

Regarding the hypocrites, He ﷻ says:

﴿ إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ ... ﴾

Verily, the hypocrites will be in the lowest depth (grade) of the Fire…

(Qur'aan 4: 145)

Ahlul Sunnah wal-Jamaa‘ah bear witness to the ten (companions of the Prophet ﷺ) who have been given the glad tidings of the Paradise based on the witness of the Holy Prophet ﷺ. As well as, others who got the glad tiding of paradise from the Holy Prophet ﷺ that they are from among the people of paradise.

Allah’s Messenger ﷺ said:

﴿أَبُوْ بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِيْ الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِيْ الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُالرَّحْمٰنُ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِيْ وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيْدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُوْ عُبَيْدَةَ بْنِ الْجَرَّاحِ فِي الْجَنَّةِ﴾

> *Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talha is in Paradise, Zubair is in Paradise, Abdul Rahman bin ‘Auf is in Paradise, S’ad bin Abi Waqas is in Paradise, Saeed bin zaid is in Paradise and Abu Ubaidah bin Al-Jarah is in Paradise.*[132]

Similarly, many of the companions have been witnessed to be among the inmates of the Paradise, such as ‘Ukaashah bin Muhsin, Abdullah bin Salaam, the household of ‘Al Yaasir, Bilaal bin Rabaah, Ja’far bin Abi Taalib, ‘Amr bin Thaabit, Zaid bin Haarithah, Abdullah bin Rawaaha, Fatima the daughter of Allah’s messenger, the mothers of the believers – Khadijah bint Khuwailid, Aishah the daughter of Abu Bakr, Safiyah, Hafsah the daughter of Umar and his other wives – (may Allah be pleased with them all).

And for those people, regarding whom clear verses have been revealed, that they are inmates of the Hellfire, we bear the same witness that they are inmates of Hell. Among them are; Abu Lahab Abdul Uzza bin Abdul Muttalib, his wife Ummu Jameel Arwa bint Harb and other infidels and polytheists about whom the evidences are clearly established.

Ahlul Sunnah wal-Jamaa‘ah do not firmly declare anyone as being an inmate of the Paradise or Hell, except for those about whom the Holy Prophet ﷺ had stated. They, however, hope for Allah’s forgiveness for the pious ones, and fear for the wrongdoers[133].

Ahlul Sunnah wal-Jamaa‘ah do not view anyone as necessarily deserving the Paradise, though his external deeds might be excellent, except Allah covers him with His mercy and grants him paradise. So Allah ﷻ says:

﴿وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ
يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢١﴾

And if the grace of Allah and His mercy had not been on you, none of you would have been pure from sins. But Allah purifies (guides to Islam) whom he wills. And Allah is all- Hearer, All-Knower.

(Qur’aan 24:21)

Allah’s Messenger ﷺ said:[134]

﴿مَامِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الجَنَّةَ﴾ فقيل: ولا أَنْتَ؟ يارسول
الله! قَالَ: ﴿وَلاَ أَنَا ؛ إِلاَّ أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ﴾

> *There is none whose deeds will guaranty him paradise. It was asked: you also, O Allah's Messenger ﷺ? He replied, 'I also, except Allah covers me with His mercy and forgiveness.'*

Ahlul Sunnah wal-Jamaa'ah do not insist that the torment of Allah is for those persons to whom the warnings of Allah is directed except, for where cases of disbelieve is involved. For Allah may forgive the erring person because of his obedience or repentance, or afflictions which might nullify such sins, so Allah ﷻ says:

﴿ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

> *Say: 'O 'Ibadi (my slaves) who have transgressed against themselves (by committing evil deeds. And sins): Don't despair of the mercy of Allah: verily, Allah forgives all sins. Truly, He is oft-Forgiving, Most Merciful.'*

(Qur'aan 39:53)

Allah's Messenger ﷺ said:[135]

﴿ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَي الطَّرِيقِ
فَأَخَّرَهُ، فَشَكَرَ اللهُ لَهُ: فَغَفَرَ لَه ﴾

> *While a man was going on the way, he saw a thorny branch and removed it from the way. Allah become pleased by his action and forgave him for that.*[136]

Ahlul Sunnah wal-Jamaa'ah believe that the time of every creature's death has been fixed by Allah. No living being will die without Allah's decree and at the time decreed. If any living being dies naturally or is killed, it will be at the time already decreed for his death. So Allah ﷻ says:

﴿وَمَا كَانَ لِنَفۡسٍ أَن تَمُوتَ إِلَّا بِإِذۡنِ ٱللَّهِ كِتَٰبٗا مُّؤَجَّلٗاۗ ...﴾

And no person can ever die except by Allah's leave and at an appointed term ...

(Qur'aan 3:145)

They believe in the promise of paradise from Allah for the believers, and His warnings of punishment for the disobedient sinners among the Muslims, and His promise to throw the polytheists into Hell. Allah ﷻ says:

﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَمَنۡ
أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ١٢٢﴾

But those who believe (in the Oneness of Allah – Islam Monotheism) and do righteous good deeds, we shall admit them to the gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's promise is the truth: and whose words can be truer than those of Allah? (Of course, none).

(Qur'aan 4:122)

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ... ﴾

Verily, Allah doesn't forgive (the sin of setting up partners (in worship) with Him, but he forgives whom he wills, sins other than that ...

(Qur'aan 4: 116)

THE FIFTH FOUNDATION:

The Basis of Friendship and Enmity[137]
In the Creed of *Ahlul Sunnah wal-Jamaa'ah*

Another foundation from the principles of the creed of *Ahlul Sunnah wal-Jamaa'ah* is, loving and hating for the sake of Allah alone; Love and friendship with the believers; malice and enmity with the infidels and polytheists. Allah says:

﴿ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ... ﴾

The believers, men and women are Auliya' (helpers, supporters, friends, protectors) of one another: they enjoin (on the people) Al-Ma'ruf) (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people,) from Al-Munkar (i.e.Polytheism and disbelief of all kinds, and all that Islam has forbidden ...

(Qur'aan 9: 71)[138]

He ﷻ also says:

﴿لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ وَمَن
يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ ...﴾

Let not the believers take the disbelievers as Auliya’ (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allah in any way ...

(Qur’aan 3: 28)

Ahlul Sunnah wal-Jamaa‘ah believe that, Loving for Allah and hating for Allah alone, is one of the foundations of faith. This foundation occupies a very high status in the Islamic Law, which can be understood thus:

A. It is inclusive in the testification: *“La illaha illa Allah”* (none has the right to be worshipped except Allah). So its meaning is to detest all that is worshipped besides Allah. As Allah ﷻ says:

﴿...أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ ...﴾

... worship Allah, (Alone), and avoid (or keep away from) Taghut, (all false gods) ...[139]

(Qur’aan 16:36)

B. It is a strong bond from the bonds of faith. As the Holy Prophet ﷺ said:

﴿أَوْثَقُ عُرَي الْإِيْمَانِ: الْمَوَالَاةُ فِي اللهِ وَالْمُعَادَاةُ فِي اللهِ،
وَالْحُبُّ فِي اللهِ، وَالْبُغْضُ فِي اللهِ﴾

The strongest bond of faith is to love and hate for Allah, only. Love only for Allah and hate for Allah only.[140]

C. It is the source by which a believer's heart tastes the sweetness of faith. Allah's Messenger ﷺ said:[141]

﴿ثَلاثٌ مَنْ كُنَّ فيهِ وَجَدَ حَلاوةَ الْإِيْمَانِ: مَنْ كَانَ اللهُ وَرَسُوْلَهُ أَحَبَّ اِليه مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ اِلاَّ لله، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفر بَعْدَ اِذْ أَنْقَذَهُ اللهُ، كَمَا يَكْرَهُ أَنْ يُلْقي فِي النَّارِ﴾

Whoever possesses the following three qualities, will taste the sweetness of Faith: (1) whom Allah and His Messenger ﷺ become dearer than anything else. (2) Who loves a person and he loves him only for Allah's sake. (3) Who hates to revert to disbelief as much-after Allah has brought (saved) him out of it (infidelity) – as he hates to be thrown in the fire.[142]

D. One's faith is completed with its confirmation. The Messenger of Allah ﷺ said:[143]

﴿مَنْ أَحَبَّ لله ، وَأَبْغَضَ لله وَأَعْطَيٰ لله ، وَمَنعَ لله، فَقَدِ اسْتَكْمَلَ الْإِيْمَانَ﴾

Whoever loves someone for the sake of Allah and hates (exhibits enmity) for the sake of Allah, gives *and withholds something from someone for Allah's sake only, indeed his faith is perfected.*[144]

E. This foundation of loving and hating for the sake of Allah is also very important because whoever loves someone and his religion in place of Allah and His religion (Islam), has debelieved in Allah. So Allah ﷻ says:

﴿ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا
يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا
تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١٤ ﴾

Say (O Muhammad ﷺ: 'shall I take as a wali (Helper, Protector, Lord and Allah) any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.' Say: 'Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims).' And you (O Muhammad ﷺ don't be of the Muhsrikun (Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah.)

(Qur'aan 6:14)

F. This foundation is that upon which the Muslim community is established. Allah's Messenger ﷺ said:[145]

﴿لَا يُؤْمِنُ أَحَدُكُم حَتَّيٰ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ﴾

None of you has faith till he likes for his (Muslim) brother what he likes for himself.[146]

Ahlul Sunnah wal-Jamaa'ah have the believe that *Mawaalah* and *Mu'aadah (*Love and enmity) is obligatory based on the Islamic Law. It is from the neccesities of testifying that, *La illaha illa Allah* (none has the right to be worshipped except Allah) and it is from its conditions, as well as, a major foundation of the principles of creed. Its adherence is compulsory for all Muslims. Many verses in Qur'aan indicate its importance; such as these statements of Allah ﷻ:

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ
أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ... ﴾

Say: (O Muhammad ﷺ, if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwelling in which you delight ... are dearer to you than Allah and His messenger ﷺ, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment) ...[147]

(Qur'aan 9:24)

He ﷻ also says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم
بِٱلْمَوَدَّةِ ... ﴾

> *O you who believe: don’t take my enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them ...*
>
> (Qur’aan 60:1)

Ahlul Sunnah wal-Jamaa‘ah classify the people into three regarding love and hate.

Firstly: Those deserving absolute (real) friendship and love.

These are those who believe in Allah (His qualities, His names and His *Uluhiyyah* – Oneness of the worship of Allah) and His Messenger (Muhammad ﷺ). They sincerely adhere to the Islamic manners and rituals. So Allah ﷻ says:

﴿ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ
ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ
ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ ﴾

> *Verily, your wali (Protector or Helper) is none other than Allah, His Messenger ﷺ and the believers – those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they are Rakiun, (those who bow down or submit themselves with obedience to Allah, His Messenger ﷺ, and those who have believed, as protectors, then the party of Allah will be the victorious.*
>
> (Qur’aan 5:55-56)

Secondly: The people deserving love in one respect and deserving disgust in another

This consists of sinful Muslims, who sometimes do such actions which are not ordained by Allah and His Messenger ﷺ, though these actions don’t take them out of Islam. It is necessary to advise such persons while hating such deeds. It is not lawful to keep silent on their mistakes and sins, rather, it must be denied in front of them. They should be enjoined to engage in good deeds and prohibited from evil deeds. They should be punished according to the Islamic law, so that they may give up their evil deeds. As the Holy Prophet ﷺ, did with Abdullah bin Himar, one of his Companions, found guilty of consuming wine. Then Allah’s Messenger ﷺ ordered that he be lashed. So he was lashed. One of the Companions said: “May Allah curse him”. On hearing this, the Holy Prophet ﷺ said:

﴿لاَ تَلْعَنُوْهُ ، فَوَاللهِ مَاعَلِمْتُ ، أَنَّهُ يُحِبُّ اللهَ وَرَسُوْلَهُ﴾

> *Don’t curse him. By Allah, I know that he loves Allah and His Messenger ﷺ.*[148]

Inspite of this however, the Holy Prophet ﷺ ordered he be punished.

Thirdly: The people deserving absolute disgust

All the infidels and polytheists are deserving of such. They may be Jews, Christians, idolaters or infidels. This will also apply to those Muslims who engage in such acts of idolatory. Such as calling on someone else other than Allah, or seeking for help from anybody, other than Him ﷻ, or to abuse Allah, His

Messenger ﷺ or His religion (Islam) completely or partly in the belief that this religion doesn’t suit the present, etc. The despise against them, will be after establishing the truth against them. Afterwards, it becomes mandatory on the Muslims to fight them and restrict them from spreading mischief.

Allah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ
جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٩﴾

O Prophet (Muhammad ﷺ) strive hard against the disbelievers and the hypocrites, and be severe against them: their abode will be Hell, and indeed, that is the worst destination.

(Qur’aan 66:9)

He ﷻ also says:

﴿لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ
ٱللَّهَ وَرَسُولَهُۥ وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ
عَشِيرَتَهُمۡۚ ...﴾

You (O Muhammad ﷺ) will not find any people who believe in Allah and last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ) even though they were their fathers their sons or their brothers or their kindred (people) ...

(Qur’aan 58: 22)

Ahlul Sunnah wal-Jamaa'ah have the belief that there are some rights to be fulfilled which accompanies loving for the sake of Allah. These are as follows:

1. Migrating from infidel owned territories to ones owned by Muslims. The weak and oppressed ones are exempted as well as those Muslims who are unable to migrate due to some unavoidable conditions acceptable in the Islamic law.
2. Helping the Muslims with the required man power, wealth, and speaking up for Islam. It also includes sharing in their pleasures and grieves.
3. A believer should love for his Muslim brother that which he loves for himself of acquiring goodness and avoiding evils. He should not make fun of his Muslim brothers. Rather, he should eagerly love them, get involved and consult with them.
4. He should visit those who are sick among the Muslims, participate in their funerals, behave politely towards them, invoke Allah for their forgiveness and spread the greetings of peace (Salaam) among them. He should be fair in his dealings with them; not eating their wealth illegally.
5. Spying on one another must be avoided as well as giving information about them to their enemies and reconciling among one another.
6. To stick to the Muslim *Ummah*, avoiding any form of division and cooperating with them in all matters of

goodness and righteousness, forbiding them from all that is evil.

Similarly, *Ahlul Sunnah wal-Jamaa‘ah* believe that hating for the sake of Allah necessitates among other things:

1. Exhibiting enmity towards the infidels and polytheists, despising them within ones heart.
2. Not taking them as friends and not loving them. Rather, all dealings with them should be stopped even if they are close relatives.
3. Abstaining from their countries and not travelling to them except in absolute necessity and based on the possibility of manifesting one's Islamic beliefs.
4. Not adopting the qualities of the infidels that are peculiar to them such as their manners of dressing, eating and drinking, and their modes of worship etc. Because adopting such manners (in worldly or religious matters), will lead to loving them in the heart and, internal love (intentional or unintentional) brings about imitating them outwardly.
5. Neither helping or cooperating with them, helping them against the Muslims, nor seeking their help against their fellow infidels except in absolute necessity. A Muslim should not be in their company, nor should he take them as confidants.
6. Not partaking in their festivals and ceremonies, nor sending compliments or congratulations on such occasions, nor honouring them, nor addressing them with the titles of master or lord etc.

7. Not invoking Allah for their forgiveness nor for bestowing His mercies upon them.
8. Not being kind towards them, nor compromising with them in religious matters.
9. Not taking disputes to them for resolution, nor accepting their decisions. Not following their desires, nor imitating them in their ways because these imply neglecting the orders of Allah and His Messenger Muhammad ﷺ.
10. Not greeting them first with the Islamic way of greeting, i.e "*As-Salam Alaykum*".

THE SIXTH FOUNDATION:

Belief in the Miraculous Acts of Saints

Belief in the miraculous acts granted by Allah to His *Awliya* (saints, pious ones) is also among the foundations of the creed of *Ahlul Sunnah wal-Jamaa'ah*. This is granted as a way of honouring them as mentioned in the Qur'aan and *Sunnah* concerning these:[149]

﴿أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ
٦٢ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٦٣ لَهُمُ ٱلۡبُشۡرَىٰ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ لِكَلِمَٰتِ ٱللَّهِۚ ذَٰلِكَ
هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٦٤﴾

No doubt! verily, the Awliya of Allah (i.e. those who believe in the oneness of Allah and fear Allah much *abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which has been ordained), no fear shall come upon them nor shall they grieve, those who believed (in the oneness of Allah; Islamic Monotheism) and used to fear Allah much(by abstaining from evil deeds and sins and by doing righteous deeds) for them are glad tading in the life of the present world (i.e through a righteous dream seen by the person himself or shown to others) and in the hereafter there can be no change in the words of Allah. This is indeed the supreme success.*

(Qur'aan 10: 62-64)

Allah's Messenger ﷺ said:[150]

﴿اِنَّ اللهِ تبَارَکَ وَتَعَالیٰ يقول: مَنَ عَادَيْ لِي وَلِياًّ فَقَدْ آذَنُتهُ بِالَحْرِبِ ﴾

Allah ﷻ says: 'I will declare war against he who shows hostility to a pious worshipper of Mine[151].'

There are some rules and regulations regarding believe in miraculous acts (*Karaamah*). Not every wonderful act (from just anyone) is a miraculous act; rather they could sometimes be baits or acts of deception. Some of these 'wonderful acts' are related to devilish deeds, such as jugglery, magic and other deceits. There is a great difference between miraculous acts and these deceptions.

Miraculous Acts are from Allah, they occur with obedience to Him and his Messenger ﷺ, and are peculiar to the righteous ones. Allah ﷻ says:

﴿...إِنۡ أَوۡلِيَآؤُهُۥٓ إِلَّا ٱلۡمُتَّقُونَ ...﴾

... None can be its (Al-masjid Al-Haram) guardians except Al-Muttaqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) ...

(Qur'aan 8:34)

On the other hand, deceptions and magic are all from Shaytan (Satan). They are products of acts of disbelieve and disobedience to Allah and are peculiar to the sinful ones.

Allah ﷻ says:

﴿... وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ١٢١﴾

... And certainly, Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be mushrikun (polytheists).

(Qur'aan 6:121)

Ahlul Sunnah wal-Jamaa'ah have the belief that magic and magicians do exist in the world.[152] Allah ﷻ says:

﴿... فَلَمَّا جَآءَ ٱلسَّحَرَةُ ...﴾

... and when the sorcerers came ...

(Qur'aan 10:80)

﴿وَجَآءُو بِسِحۡرٍ عَظِيمٖ ١١٦﴾

... and they displayed a great magic...

(Qur’aan 7:116)

﴿...وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ ...﴾

… but the shayatin disbelieved, teaching men magic …

(Qur’aan 6: 116)

﴿ ...وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ ...﴾

... but they could not thus harm anyone except by Allah’s leave. And they learn that which harms them and profits them no ...

(*Qur’aan* 2:102)

Whoever believes that magic can harm without the permission of Allah has disbelieved; whoever believes that magic is lawful should be killed. This is because all the scholars of the Muslim *Ummah* agree to the unlawfulness of magic. The magician will therefore be asked to repent. If he does, good enough. Otherwise, he will be killed.

True dreams

Belief in the true dreams of the believers, which constitutes a part of Prophethood is also from the creed of *Ahlul Sunnah wal-*

Jamaa'ah. The foresight of the pious people is also attested to. Allah ﷻ says.

﴿...قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا
تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ
١٠٢﴾

> *... he (Ibrahim) said: 'O my son: I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah) so look what you think!' He said: 'O my father! Do that which you are commanded, Insha Allah (if Allah wills), you shall find me of As-Saabireen (the patient)'.*
>
> (Qur'aan 37:101-102)

The Prophet ﷺ said:

﴿لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا المُبَشِّرَاتُ﴾ قالوا: وَمَا المُبَشِّرَاتُ؟ قال
﴿الرُّؤَيا الصَّالِحَةُ﴾

> *Nothing will be left (after my death) from (the aspects of) An-Nubuwa (Prophethood) except Al-Mubashshiraat, they asked, 'What are Al-Mubashshiraat?' He replied, 'righteous good dreams (that convey glad tidings)'.*[153]

Ahlul Sunnah wal-Jamaa'ah believe that Allah has created the devils from among mankind and jinn who whisper in the breasts of men. They also constantly seek opportunity to misguide them. Allah ﷻ says:

﴿ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ
أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ١٢١ ﴾

... And certainly, Shaytan (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be mushrikun (polytheists).

(Qur’aan 6:121)

There is no doubt that Allah makes them overpower any of His slaves He ﷻ wills, based on His wisdom. Allah ﷻ says:

﴿ وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ
وَرَجِلِكَ وَشَارِكۡهُمۡ فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِ وَعِدۡهُمۡۚ وَمَا يَعِدُهُمُ
ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا ٦٤ ﴾

And befool them gradually those whom you can among them with your voice (i.e songs, music, and any other call for Allah’s disobedience) make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways – usury, or by committing illegal sexual intercourse), and make promises to them. But Satan promises them nothing but deceit.

(Qur’aan 17:64)

But Allah saves whom He wills among His slaves from the plots of the devils. So He ﷻ says:

﴿ إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٩٩ إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ
هُم بِهِۦ مُشۡرِكُونَ ١٠٠ ﴾

Verily, he has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him and those who join partners with Him (Allah).

(Qur'aan 16: 99-100)

THE SEVENTH FOUNDATION:

The Methodology of *Ahlul Sunnah wal-Jamaa'ah* in Learning and Deriving Rulings

From the foundations of the creed of *Ahlul Sunnah wal-Jamaa'ah is* their methodology of knowledge acquisition and derivation of rulings, in adherence to what is contained in the book of Allah and what has been authentically reported from the *Sunnah* of the Holy Prophet ﷺ evidently and inwardly, and submission to them both. Allah ﷻ says:

﴿وَمَا كَانَ لِمُؤۡمِنٖ وَلَا مُؤۡمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمۡرًا أَن يَكُونَ
لَهُمُ ٱلۡخِيَرَةُ مِنۡ أَمۡرِهِمۡۗ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ ضَلَّ ضَلَٰلٗا مُّبِينٗا
٣٦ ﴾

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever

> *disobeys Allah and His messenger, he has indeed strayed into a plain error.*
>
> (Qur’aan 33: 36)

Allah’s Messenger ﷺ said:[154]

﴿تَرَكْتُ فِيْكُم أَمْرَيْنِ، لَنْ تَضِلُّوا ما تَمَسَّكْتُمْ بِهِما كِتَابَ اللهِ وَسُنَّةَ رَسُولِه ﴾

> *I am leaving with you two things; you will not go astray as long as you hold on to them firmly; Allah’s book (the Qur’aan) and the Sunnah of His Messenger* ﷺ.[155]

Ahlul Sunnah wal-Jamaa‘ah do not say Allah’s book, then the *Sunnah* of His Messenger ﷺ. Rather, they say, Allah’s book and the *Sunnah* of His Messenger ﷺ together, because the *Sunnah* of the Holy Prophet ﷺ is attached with Allah’s Book, and Allah has mandated obedience to His Messenger ﷺ. The *Sunnah* of Allah’s Messenger ﷺ explains the meaning of the verses in the Qur’aan.

Thereafter, *Ahlul Sunnah wal-Jamaa‘ah* follow the way of the Rightly-Guided Caliphs, the emigrants (*Al-Muhaajiruun*) and the helpers (*Al-Ansar*). The Holy Prophet ﷺ had advised on obedience to the Rightly-Guided Caliphs. They (*Ahlul Sunnah wal-Jamaa‘ah)* thereafter follow the *Taabi’uun* (after the Prophet’s Companions ﵃), who were of the best generations (of Muslims).

The Prophet ﷺ said:

﴿...فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الخُلَفَاءِ الْمَهْدِيِّيْنَ الرَّشِدِيْنِ: تَمَسَّكُوا بِهَا، وَعَضُّوْا علَيْهَا بالنَّواجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتُ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدِعَةٌ ، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ﴾

... I advise you to stick firmly to my Sunnah and the way of the Rightly-Guided Caliphs, Hold on and cling firmly to it. And beware of newly-invented matters. For every newly-invented matter is an innovation and every innovation is going astray.[156]

For this reason, the recourse for *Ahlul Sunnah wal-Jamaa'ah* is the book of Allah and the *Sunnah* of His Messenger ﷺ. It is exactly according to the order of Allah. He ﷻ said:

﴿ ... فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ ﴾

... And if you differ in anything amongst yourselves; refer it to Allah and His messenger ﷺ. If you believe in Allah and in the last day. That is better and more suitable for final determination.

(Qur'aan 4: 59)

The Holy Prophet's ﷺ Companions are the models, towards understanding the Qur'aan and the Prophet's *Sunnah*. *Ahlul Sunnah wal-Jamaa'ah* do not accept opinions, positions or sayings of any scholar or *Imaam* (leader) which contradicts the Qur'aan and *Sunnah*, because Allah's religion had been completed in the lifetime of the Holy Prophet. As Allah ﷻ says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ
لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ﴾

... This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.

(Qur’aan 5: 3)

Similarly, *Ahlul Sunnah wal-Jamaa‘ah* do not give preference to anyone’s statement above that of Allah and His Messenger ﷺ. Allah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٞ ١ ﴾

O you who believe don’t make a decision in advance before Allah and His Messenger ﷺ and fear Allah. Verity Allah is All Hearing All knowing.

(Qur’aan 49:1)

Ahlul Sunnah wal-Jamaa‘ah know very well that to make a decision in advance before Allah and His Messenger ﷺ, implies commenting about Allah without knowledge, which is from the embellishments of the Shaytan.

A pure intellect (reasoning) – to them – is in comformity with authentic narrations (Qur’aan and *Sunnah*). At any time of doubt, *Ahlul Sunnah wal-Jamaa‘ah* give preference to these narrations, because they contain what is comprehensible to the intellect; though it may be beyond comprehension. The Intellect submits to all that has been transmited (narrations from the Qur'aan and *Sunnah*), not the other way round.

Ahlul Sunnah wal-Jamaa'ah do not belittle the status of the human intellect. But, they say that the intellect cannot be given priority over the Islamic law. Otherwise, people would have been exempted from the teachings of the Prophets and their laws. But the intellect should act within the Islamic law. That is why they are called *Ahlul Sunnah wal-Jamaa'ah* due to their acceptance, obedience and firmly holding on to the guidance of the Holy Prophet ﷺ. Allah ﷻ says:

﴿ فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْۚ وَمَنْ أَضَلُّ
مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ٥٠ ﴾

But if they do not answer you (i.e do not bring the book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily, Allah doesn't guide the people who are zalamin (wrongdoers, disobedient to Allah and polytheists).

(Qur'aan 28:50)

Ahlul Sunnah wal-Jamaa'ah uphold that after the Qur'aan and *Sunnah*, the consensus of the scholars of the Muslim *Ummah* should be adhered to.

Allah's Messenger ﷺ said:[157]

﴿إِنَّ اللهَ لَا يَجْمَعُ أُمَّتِيْ عَلِيَ ضَلَالَةٍ وَيَدُ اللهِ مَعَ الْجَمَاعَةِ، وَمَنْ
شَذَّ شُذَّ فِي النَّارِ ﴾

Indeed Allah will not allow my ummah to agree upon error. Allah’s hand is with the jama’ah (group). Any Muslim who opposes them (by departing from them) will be thrown into Hell. [158]

Ahlul Sunnah wal-Jamaa‘ah have been saved from agreeing upon error. It is impossible for them to agree on abandoning the truth.

Similarly, they do not believe in the infallibility of anyone other than Allah’s Messenger ﷺ and they uphold the necessity of *Ijtihad* (juristic deductions) in solving unclear problems (i.e by the scholars of the *ummah*). Inspite of that however, they do not accept the opinion of any scholar, unless his speech and writings are in accordance with the Book of Allah and the Prophet’s *Sunnah*. They believe that a Jurist (*Mujtahid*) may be correct or mistaken in His judgment. So if he decides correctly, he will get double rewards, one for his effort (*Ijtihad*) and the other for his being correct. If he however makes a mistake, he will get the reward of his *Ijtihad* only. As far as the *Ahlul Sunnah wal-Jamaa‘ah* are concerned, differences in juristic conclusions in matters subjected to *Ijtihad* does not necessitate mutual enmity or abstainance from one another. Rather, they love one another and maintain friendship. They perform their prayers behind one another, inspite of their differences in minor matters.

Ahlul Sunnah wal-Jamaa‘ah do not compel any Muslim to adhere to any particular school of thought (*Madhab*), neither do they oppose such, as long it is based on understanding and not blind followership (because obedience should be based on their conformity with the Qur'aan and *Sunnah*)[159].

A Muslim must be ready to change from one school of thought to another on the basis of the the strength of their evidences in comformity with the Qur'aan and *Sunnah*. The Student of knowledge who possesses the ability to analyse and comprehend the evidences employed by the Imams must do so, and by implication be ready to move from one school of thought to another concerning a particular issue as long as such is based on the existence of stronger and reliable proof. It is not correct for anybody to accept the opinion of anyone without knowing his evidences, for doing so results in one being a blind follower. Instead, he must necessarily exert himself in understanding the differences so as to identify the most correct opinion. If he is not able to make such distinction, he will be considered as an ordinary Muslim who must rely on acquiring guidance from the Scholars.

There is no doubt that an ordinary Muslim, who is unable to distinguish, has no opinion of his own. Instead, his opinion is that of his guide (Scholar). So it is compulsory on him to enquire from the Scholars of the Qur'aan and *Sunnah*. As Allah ﷻ says:

﴿...فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ﴿٤٣﴾ ...﴾

> *... So ask (O pagans of Makkah) of those who know the scripture (learned men of the Taurat (torat) and the Injeel (gospel), if you don't know ...*
>
> (Qur'aan 16: 43)

Ahlul Sunnah wal-Jamaa‘ah believe that the understanding of the Religion remains imperfect except when accompanied with sound knowledge and deeds. Whoever possesses much of knowledge but is lacking in the proper application of such or in the proper adherence to the *Sunnah* of the Holy Prophet ﷺ can never be considered as a Jurist (*Faqih*).

THE EIGHTH FOUNDATION:

The Obligation of Obedience to the Authority (Rulers and Scholars) of the Muslims

This is one of the foundations of the Creed of the Pious Predecessors – *Ahlul Sunnah wal-Jamaa‘ah. T*hey believe in the obligation of obedience to the Muslim Authority as long as they don’t command the disobedience of Allah and His Messenger ﷺ. If they command such (that is, disobedience of Allah and His Messenger ﷺ), then their obedience is null and void in this respect. They should be obeyed in matters other than sin and transgression. This is according to the saying of Allah ﷻ:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ
فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ ﴾

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last

Day. That is better and more suitable for final determination.

(Qur'aan 4: 59)

The Messenger of Allah ﷺ said:[160]

﴿مَنْ أَطَاعَنِيْ فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِي فَقَدْ عَصَي اللهَ، ومَنْ يُطِعِ الْأَمِيْرَ فَقَدْ أَطاعَنِي ، ومَنْ يَعْصِ الْامِيْرَ فَقَدْ عَصانِي﴾

Whoever obeys me, obeys Allah; whoever disobeys me, disobeys Allah. Whoever obeys the Ruler, obeys me; whoever disobeys the Ruler, disobeys me.[161]

Allah's Messenger ﷺ said:[162]

﴿ اِسْمَعُوْا وَأَطِيْعُوْا وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ﴾

Listen and obey, even if the one appointed over you is an Ethiopian (black) slave whose head looks like a raisin.[163]

﴿تَسْمَعُ وَتُطِيْعُ لِلْاَمِيْرِ، وَاِنْ ضُرِبَ ظَهْرُکَ وَأُخِذَ مَالُکَ: فَاسْمَعْ وَأَطِعْ. وقوله : مَنْ كَرِهَ مِن أميرِهِ شَيئًا فَلْيَصْبِرْ عَلَيهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطانِ شِبْرًا، فَمَاتَ عَلَيه اِلَّا مَاتَ مِيْتَــةً جاهِلِيَّةً ﴾

> *Listen and obey the Leader, even if you are lashed on your back and your wealth is seized, listen and obey.*[164]

He ﷺ also said:

> *Whoever dislikes something about his Ruler, he should be patient with such, because none rebels against the Ruler by a span and dies in such condition, except that he dies the death of ignorance.*[165]

Ahlul Sunnah wal-Jamaa‘ah say that obedience in goodness to the leader and Rulers of the Muslims is compulsory as it is a major foundation of the principles of Creed. All the leading scholars of the *ummah* have mentioned this foundation in respect of Creed. There is no Book which has been written on the matters of creed which doesn’t contain this foundation, including its explanations.

Obedience to the Rulers of the Muslims is a compulsory foundation because; it is the basic factor for the perfection of the Islamic government.

Ahlul Sunnah wal-Jamaa‘ah believe that all the prayers – Daily, Friday and *‘Eid* prayers – should be offered behind the leaders and the Rulers of the Muslims. They should command the good, prohibit from evil, fight in Allah’s cause and perform the rites of Hajj under their leaders, either they are pious or sinful. We should pray for their reformation and steadfastness.[166]

Ahlul Sunnah wal-Jamaa‘ah uphold that it is unlawful to confront the Rulers with weapons if they contradict the Islamic Law; other than acts of disbelieve, we should remain patient in obedience (as long as there in no disobedience to Allah and His Messenger ﷺ), unless they commit manifest disbelieve. They should not be rebelled against during periods of trials and afflictions. Rather, they should fight with whoever intends to divide the unity of the Muslims.

Allah’s Messenger ﷺ said:[167]

﴿خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ
وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أَئِمَّتِكُمُ الّذِيْنَ تُبْغِضُونَهُمْ وَيُبْغِضُوكُم
وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ﴾ قيل : يا رَسُولَ اللهِ اَفَلَا نُنَابِذُهُم
بِالسَّيفِ؟ فَقَالَ : لَا، مَا أَقَامُوا فِيكُمُ الصَّلاةَ، وَاِذَا رَأَيْتُمْ مِنْ
وُلاتِكُمْ شَيْئًا تَكْرَهُونَه فَاكْرَهُوْا عَمَلَهُ، وَلَا تَنْزَعُوْا يَدًا مِنْ
طَاعَتِهِ. وَقَالَ: ﴿اِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتَنْكِرُونَ،
فَمَنْ كَرِهِ فَقَدْ بَرِيءَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ
وَتَابَعَ. قَالُوا: يَا رَسُولَ اللهِ ! ألا نُقَاتِلُهم ؟ قالَ: لَا،
مَاصَلَّوْا﴾

The best rulers are the ones you love and who love you; for whom you pray, and they pray for you. The worst of your rulers are those you hate and they hate you; whom you curse and they curse you. They said, *‘O Messenger of Allah ﷺ, shall we fight them with swords?’* he said, *‘No, as long as they observe the prayers, and if you notice your rulers doing something hateful, hate what they do, but never stop obeying them’.*[168]

He ﷺ also said:

> *You will be ruled by rulers whom you will like and some you will hate. He who hates their wrongdoing, he would be safe, and he, who denies, would be safe but (woe to) him, who agrees with them and follows,* they said: *‘O Messenger of Allah ﷺ! Shall we fight them?’ He said, ‘No, as long as they perform the prayers.’*[169]

Obedience to the Rulers is unlawful when it involves disobedience to Allah and his Messenger ﷺ. This is as commanded by Allah’s Messenger ﷺ, wherein he ﷺ said:

﴿اَلسَّمْعُ وَالطَّاعَةُ عَليَ الْمَرْءِ الْمُسْلِمِ فِيْمَا أَحَبَّ وَكَرِهِ مَالَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَاِذَا اُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلَا طَاعَةَ.وقال: لاَ طَاعَةَ فِي مَعْصِيَةِ اللهِ اِنَّمَا الطَّاعَةُ فِي الْمَعْرُوْفِ﴾

> *It is necessary for a Muslim to listen and obey (his leader) in all matters, whether liked or disliked, as long as he is not ordered to sin. If he is ordered to commit a sin, then there is neither listening nor obedience.*[170]

Allah’s Messenger ﷺ said:

> *There is no obedience in disobedience to Allah. Indeed, obedience is in goodness and lawful acts.*[171]

It is compulsory for the Ruler to fear Allah regarding his subjects, and he should know that he is only a temporary worker, who has been appointed by Allah to serve and look after the *ummah* for a certain period. He has been selected to serve His religion and protect the Islamic law (*Shari*'ah), applying its punishments where and when applicable. It is also essential for a ruler to be strong enough. He should not be bothered by the reproach of anyone for he has been appointed as a guardian of the *ummah*, its religion, honour, peace and to deal with his subjects politely in all matters. He should not revenge for himself. Instead, his anger should only be for the sake of Allah.

Allah's Messenger ﷺ said:

﴿مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً يَمُوْتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ
لِرَعِيَّتِهِ اِلاَّ حَرَّمَ اللهُ عَلَيْهِ الجَنَّةَ﴾

None who Allah appoints as the guardian of his people but dies in the condition of being fraudulent to his people, except that Allah will prohibit him from entering the Paradise.[172]

THE NINTH FOUNDATION:

The Belief of *Ahlul Sunnah wal-Jamaa'ah* regarding the Prophet's Companions, his Household and Caliphs

Complete love for the Companions of Allah's Messenger ﷺ is one of the major foundations of the creed of *Ahlul Sunnah wal-Jamaa'ah*. This is because they are the most perfect humans regarding faith, obedience towards Allah and His Messenger ﷺ, and fighting in the cause of Allah. Allah had chosen them for the preservation of His religion and the companionship of His beloved Messenger – Muhammad ﷺ. None after them will attain such distinction, irrespective of the status he attains. This distinction was as a result of haven seen the Holy Prophet ﷺ and spending their lives as believers with him ﷺ.

The Companions of Allah's Messenger ﷺ were chosen by Allah for his Messenger ﷺ. They were Allah's friends and chosen ones and they were the best of this *ummah* (after the Prophet ﷺ). Allah ﷻ says about them:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ
ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ
ٱلْعَظِيمُ (١٠٠) ﴾

And the foremost to embrace Islam of the muhajirun (those who migrated from Makkah to Al Madina) and the Ansar (the citizens of al Madina who helped and gave aid to the muhajirun) and also those who followed them exactly (in faith), Allah is well pleased with them as they are well pleased with Him. He has prepared for them gardens under which rivers flow (paradise), to dwell therein forever. That is the supreme success.

(Qur'aan 9: 100)

Bearing witness to the faith and Excellence of the Companions of Allah's Messenger is the basic foundation demanded by the religion (Islam). Loving them is a part of faith and religion; whereas enmity towards them implies disbelieve and hypocrisy.

Ahlul Sunnah wal-Jamaa'ah mention the Companions of Allah's Messenger with goodness. This is because Allah's Messenger ﷺ loved them and instructed us to love them.

Allah's Messenger ﷺ said:

﴿ اَللهَ اَللهَ فِيْ أَصْحَابِيْ لَا تَتَّخِذُوْهُمُ غَرَضًا بَعْدِيْ، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُم ، ومَنْ أَبْغَضَهُمْ فَبِبُغْضِيْ أَبْغَضَهُمْ، وَمَنْ آذاهُمْ فَقَدْ آذَانِي، ومَنْ آذَانِي فَقَد آذَي اللهَ، وَمَنْ آذَي اللهَ يُوشِكُ أَنْ يَأْخُذَهُ ﴾

Fear Allah! Fear Allah regarding my Companions. Don't attack them after me. Whoever loves them, loves them because of me; whoever hates them, hates them because of me. Whoever hurts them, hurts me and whoever hurts me, seeks to offend Allah. And know that whoever offends Allah, will taste Allah's torment.[173]

Anyone who saw Allah's Messenger ﷺ, believed firmly in him and died in such state of belief, is a Companion of his even if such companionship only lasted a period of one year, one month, one day or only for a moment.

None of the Companions of Allah's Messenger ﷺ who pledged allegiance to him under the tree, will go to Hell. Allah is pleased with them and they with Him ﷻ. They were more than 1400 in number.

The Prophet ﷺ said:

﴿ لاَ يَدْخُل النارَ أَحَد بايَع تَحْتَ الشجَرَة ﴾

> *None of those who swore oath of allegiance to me under the tree will enter Hell.*[174]

Ahlul Sunnah wal-Jamaa'ah refrain from commenting on what occurred of disputes among the Companions ﵃[175], leaving their affairs to Allah. Whoever among them was right (in their judgements), will be given two rewards. While whoever erred will have a reward and his error will be pardoned, *insha Allah*.

They do not abuse any of the Companions. Rather, they praise them in manners that are befitting because of the statement of the Holy Prophet ﷺ:

> **﴿ لَا تَسبوا أَصْحَابِي لَا تَسبوا أَصْحَابِي ؛ فَوَالذِي نَفْسِي بِيَدِهِ لَوْ أَنَ أَحَدَكُم أَنْفَقَ مِثْلَ أحُد ذَهَبا مَا أَدْرَكَ مُدّ أحَدِهِم ، وَلَا نَصِيفَه ﴾**

> *Do not abuse any of my Companions ﵃. Do not abuse any of my Companions ﵃, for by the One in whose hand is my soul, If any one of you spends the equivalent of Mount Hud (in charity), it would not be equivalent to what one of them had attained, not even half of it.*[176]

Ahlul Sunnah wal-Jamaa'ah believe that the Companions as a group were protected from agreeing upon error, they are however individually prone to error. To the *Ahlul Sunnah wal-Jamaa'ah,* infallibity is granted by Allah to His Messengers who have been entrusted with the deliverance of His message. He ﷻ has also granted infallibility to the *ummah* as a whole, not to single individuals within the *ummah*.

The Prophet ﷺ said:

﴿ إِنَ الله لَا يَجْمَعُ أُمَّتِي عَلَى ضَلاَلَة وَيَدُ الله مع الجماعَة ﴾

Allah will not allow my ummah to agree upon misguidance, and the hand of Allah is with the Jamaa'ah.[177]

Ahlul Sunnah wal-Jamaa'ah believe that the four Companions namely: Abu Bakr, Umar, Uthman and Ali ﵃ are the best of this *ummah* after its Prophet ﷺ, they are the Rightly-Guided Caliphs in the order in which they have been listed. They are those who have been given the glad tidings of being inmates of the Paradise. They, including Al-Hasan bn Ali ﵁ were the Caliphs during the thirty years of Caliphacy (*Khilafah*) mentioned by the Prophet in the *hadith*,

﴿ الخلاَفة في أمتِي ثَلاثُونَ سنة ؛ ثُمَ مُلك بَعْدَ ذَلِكَ ﴾

Caliphacy (Khilafah) in my Ummah wil last for thirty years, afterwards will be Kings.[178]

They are more honoured among the ten that were given the glad-tidings of the Paradise mentioned by the Holy Prophet ﷺ by name, namely: Talha bn Ubaidullah, Zubair bn 'Awaam, Sa'd bn Abi Waqaas, Sa'eed bn Zayd, Abdur-Rahman bn Awf, Abu Ubaydah bn Al-Jaraah – the trustworthy one of this *ummah*. Then the people of Badr, then the People under the tree (that gave their oath of allegiance), then the rest of the Companions ﵃. Whoever loves them, prays for them, honours their rights, accepts their virtues, will be among the successful ones; whoever despises them and abuses them will be among the destroyed.

Ahlul Sunnah wal-Jamaa‘ah love the household of the Prophet ﷺ; working with the saying of the Holy Prophet ﷺ:

﴿ أذَكِّرُكُمُ اللهَ في أَهْلِ بَيْتي ، أذَكِّرُكُم اللهَ في أَهْلِ بيتِي ﴾

وقوله : ﴿ إِن اللهَ اصْطَفى بَنِي إِسمَاعِيل ، وَاصْطَفى مِنْ بَني إِسْماعيل كنانَةَ وَاصطَفى مِنْ كنانَةَ قُرَيْشا ، وَاصْطَفى منْ قُرَيْشٍ بني هَاشِم وَاصْطَفاني مِنْ بَني هاشم ﴾ .

Fear Allah with regard to the members of my household. Fear Allah with regard to the members of my household.[179]

He ﷺ also said:

Indeed Allah chose Banu Ismaa’eel, and from them, He chose Banu Kinaanah and from Banu Kinaanah, He choose the Quraysh and from them, He chose Banu Hashim.[180]

As contained in the Qur’aan, the wives of Allah’s Messenger Muhammad – the mothers of the believers, are among the household of the Holy Prophet ﷺ. Allah ﷻ says:

﴿ يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِى فِى قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ وَقَرۡنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ٣٣ ﴾

> *O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As Salat (Iqamat-as-Salat) and give Zakat and obey Allah and His messenger ﷺ. Allah wishes only to remove Ar Rijs (evil deeds and sins) from you, O members of the family (of the Prophet), and to purify you with a thorough purification.*
>
> (Qur'aan 33: 33-34)[181]

Among the wives of Allah's Messenger ﷺ – mothers of the believers – are: Khadijah bint Khuwaylid, Aisha bint Abi Bakr As-Siddique, Hafsah bint Umar bin Al-Khattab, Umm Habibah bint Abi Sufyan, Umm Salmah bint Abi Umayyah bin Mughira, Saudah bint Zama'ah bin Qais, Zainab bint Jahsh, Maimunah bint Haarith, Juwairiyah bint Haarith bin Abi Diraar and Safiya bint Huyay bin Akhtab. *Ahlul Sunnah wal-Jamaa'ah* believe that all the wives of the Holy Prophet ﷺ were pious and free from all kinds of evil. All of them were the wives of Allah's Messenger ﷺ in this world and they will be his wives in the hereafter also.

Ahlul Sunnah wal-Jamaa'ah believe that Khadijah bint Khuwaylid and Aisha bint Abi Bakr As-Siddique were the most excellent among his wives. Allah had revealed verses in the Qur'aan proclaiming the innocence of Aisha – mother of the believers. Whoever slanders her when Allah has proclaimed her innocence in His Book (the Qur'aan) has indeed disbelieved.

Allah's Messenger ﷺ said:

﴿ فَضْلُ عائِشَةَ عَلَي النَّساءِ كَفَضْلِ الثَّرِيدِ عَلَيٰ سائِرِ الطَّعامِ ﴾

The excellence of Aisha (may Allah be pleased with her) over all other women is as the excellence of tharid (a kind of meal prepared with meat and bread) over other meals.

THE TENTH FOUNDATION

The Position of *Ahlul Sunnah wal-Jamaa‘ah* regarding the Followers of their Personal Desires and the Innovators

Enmity to innovators and followers of their lustful desires in the matters of the religion (Islam) is one of the foundations of the creed of *Ahlul Sunnah wal-Jamaa‘ah*. These innovators are those who seek to introduce into the religion what is not a part of it. So *Ahlul Sunnah wal-Jamaa‘ah* neither love nor accommodate them; they neither listen nor sit with them; they also refuse debating with with them in the matters of the religion, keeping away from them so as to save themselves from their falsehood.

They *(Ahlul Sunnah wal-Jamaa‘ah)* uphold the neccesity of mentioning their evils and conditions, while strongly advising the people against them.

The Prophet ﷺ said:

﴿ مَا مِنْ نَبِيّ بَعَثَهُ اللهُ في أمةٍ قَبْلي إلَا كانَ لَهُ مِنْ أمَّتهِ حَواريون وَأَصْحَابٌ يَأخُذُونَ بِسُنَّتِهِ وَيَقْتدُونَ بِأمْرِه ؛ ثُمَّ إنها تَخلفُ مِن بَعدِهم خُلُوفٌ يَقُولونَ ما لا يَفْعَلُون ، وَيَفعَلُونَ مَا لا يُؤْمَرُون ؛ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤمِن ، وَمَنْ جَاهَدَهُم بِلِسانِه فَهُوَ مُؤْمِن ،

وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ ، وَلَيْس وَراءَ ذَلِكَ مِن الإِيمانِ
حَبةُ خَرْدَل ﴾

There is no Prophet whom Allah sent before me to his nation, but he had among his people disciples and Companions who followed his Sunnah and obeyed his commandments. Then there came after them their successors who say things they do not do, and practiced what they had not been commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer; beyond that there is no faith, even the weight of a mustard seed.[182]

He ﷺ also said:

﴿ سَيَكُونُ في آخرِ أمتي أناس يُحَدثُونَكُم مَا لَمْ تَسْمَعوا أَنتُم ولا
آباؤُكُم ، فَإِياكُم وَإِياهُم ﴾

At the end of my ummah there will be such people who will narrate to you that which neither you nor your forefathers would have heard. So beware of them and avoid them.[183]

Ahlul Sunnah wal-Jamaa'ah define innovation (*Bid'ah*) as any new action introduced into the religion, after the demise of the Holy Prophet ﷺ by those who are followers of their personal desires. All new things therefore added to the religion after its completion by Allah and His Messenger ﷺ, is referred to as an innovation (*Bid'ah)*. This applies to every matter or deed which is done without any proof from the Qur'aan and *Sunnah*.

Bid'ah also refers to any word or deed which is introduced into the religion with the intention of getting closer to Allah other than what has been prescribed in the Islamic law. It (*Bid'ah*) always contravenes the *Sunnah*. The *Sunnah* is guidance and *Bid'ah* is misguidance.

Kinds of Innovations

There are two kinds of Innovations (*Bid'ah*) according to *Ahlul Sunnah wal-Jamaa‘ah*, one which implies Polytheism and disbelieve and the other kind constitutes disobedience and negates the perfection of Monotheism. It is from the causes of Polytheism. That is, by worshiping Allah other than the manner ordained in the Qur'aan and *Sunnah*. It is obligatory to stop all innovations and whatever leads to Polytheism, because Allah's religion (Islam) had been completed in the lifetime of Allah's Messenger – Muhammad ﷺ. As Allah ﷻ says:

﴿...ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ
لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ ...﴾

> *... This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.*
>
> (Qur'aan 5: 3)

Allah's Messenger ﷺ said:[184]

﴿ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ وقَال : مَنْ
عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنا فَهُوْرَدٌّ ﴾

Whoever invents a new thing into this affairs of ours (our religion) which is not a part of it will have it rejected.[185]

Whoever does a deed which we have not commanded will have it rejected.[186]

He ﷺ also said:[187]

﴿ فَإِنَّ خَيْرَ الْحَدِيثِ كتابُ الله، وَخَيْرَ الهَدي هَديُ مُحَمَّدٍ، وَشَرَّ
الْأُمُوْرِ مُحْدَثاتُها ، وكُلَّ بِدْعَةٍ ضَلَالَةٌ ﴾

The best of speech is the book of Allah, and the best of guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly-invented ones and every innovation is a deviation.[188]

Ahlul Sunnah wal-Jamaa'ah do not believe that all innovations *(Bid'ah)* are of the same status. Rather, these innovations differ from each other. Some of them takes a person out of the fold of Islam, some are considered as grave sins, while others are lesser sins. They are however jointly considered as deviations. So according to *Ahlul Sunnah wal-Jamaa'ah,* a complete innovation is not like an added one (that is what is innovated as an addition to something established). They (these innovations) differ in their magnitude and rulings. So, some of them attain the status of disbelieve while others, end up as evils and sins. In the same light, the doers also differ in their rulings. *Ahlul Sunnah wal-Jamaa‘ah* do not give the same ruling on all innovators. Rather, their rulings will be according to their innovation, because the ruling on an ignorant person will differ from that of a learned person who innovates. Similarly, a scholar who errs in his rulings will differ from he who invites to such errors.

They (*Ahlul Sunnah wal-Jamaa‘ah)* do not treat the man who hides his innovation, like he who manifests his, or invites to it. This is because these (who manifest or invites to innovation) spread this evil affliction to others. So it is compulsory to stop such a person and refute him publicly. Talking about him is not considered as backbiting and he should be punished so much that he gives up this innovation. This will be sustained as a punishment for his opposition to the Islamic law.

This is why the attitude of *Ahlul Sunnah wal-Jamaa‘ah* (in this respect) differ. They treat the ignorant ones politely; inviting them to the right path and hoping from them obedience to the *Sunnah*; while explaining the truth to them so that they may repent. They judge them based on their outward disposition while leaving their secrets to Allah, as long as their innovation does not constitute disbelieve.

The signs of the people of desires and innovations

There are some signs through which people of desires and innovations are identified. Allah ﷻ has informed us of these in His Book (the Qur’aan) and, His Messenger ﷺ in his *Sunnah* and *Ahadith* has warned against them, so as to alert his *ummah* about them and to stop them from adopting their ways. These signs are as follows:

1. Ignorance about the objectives of the Islamic law (*Shari'ah*).
2. Splitting from the group of Muslim believers, and encouraging dissension.
3. Creating enmity for nothing.
4. Following personal lusts and desires.
5. Giving priority to human intellect over the Qur'aan and *Sunnah*.
6. Ignorance of *Ahadith* and Sunnah.
7. Pondering over ambiguous verses of the Qur'aan.
8. Presenting the *Sunnah* as though contradicting the Qur'aan.
9. Exaggerating in respecting personalities.
10. Exaggeration in worship.
11. Adopting the ways of the disbelievers.
12. Labeling *Ahlul Sunnah wal-Jamaa'ah* badly.
13. Exhibiting hatred towards *Ahlul Sunnah wal-Jamaa'ah*.
14. Manifesting enmity towards those people who protect the *Ahadith* of the Holy Prophet ﷺ and taunting them.
15. Denouncing their opponents as disbelievers without proof.
16. Seeking help from the Rulers against the upholders of

the truth.

Ahlul Sunnah wal-Jamaa‘ah uphold that there are four major sects of innovators, namely: *“Rawaafidh, Khawaarij*[189]*, Qadhria and Marji’a*[190]*”*. Then from these sects, more emanated until they became 72 sects, as Allah’s Messenger ﷺ had informed about.

There are commendable struggles of *Ahlul Sunnah wal-Jamaa‘ah* against the followers of their personal lusts and innovations, always looking out for them. There are several sayings of theirs regarding the innovators. Here are some:

Imam Ahmad bin Sinaan Al-Qattan (may Allah have mercy on him) said:

﴿لَيْسَ فِي الدُّنيا مُبْتَدِعٌ، اِلاَّ وَهُوَ يُبْغِضُ أَهلَ الحَدِيْثُ ، فَاِذَا
ابْتَدَعَ الرَّجُلُ نُزِعَتْ حَلاوَةُ الحَديثِ مِن قَلْبِهِ ﴾

There is no innovator in the world except that he hates the people of hadith, for whenever a person innovates, he is deprived of the sweetness of the hadith of Allah’s Messenger ﷺ.[191]

Imam Abu Haatim Hanzali Ar-Razi (may Allah have mercy on him) said:

﴿عَلامةُ أَهلِ البِدَعِ الوَقيعةُ في أَهلِ الأَثَر ، وعَلَامَةُ الزَنادِقَة،
تَسْمِيَتُهُمْ أَهْلَ الْاثَرِ حَشويَة، يريْدُونَ اِبطْالَ الآثارِ ، وَعَلامَةُ
الجَْهْمِيَّة: تَسْميَهُمْ أَهْلِ السُّنَّةِ مُشبِّهةً، وَعَلامَةُ القَدَرِيَّة

تَسْمِيتهُمْ اَهلَ السُنَّة مُجُبِّرةً، وَعَلامَةُ الْمُرْجِئَهُ تَسْميَتُهم أَهلَ السُنَّةِ مُخالفة وَنُقصانِية، وَعَلامَةُ الرَّافِضَةِ، تَسْمِيَتُهُمْ أَهلَ السُنَّةِ ناصِبَة، وَلَا يَلْحقُ أَهْلُ السّنُةِ اِلاَّ اسْمٌ وَاحِدٌ، وَيَسْتَحِيْلُ أَنْ تَجْمَعَهُمْ هَذهِ الْأَسْماء ﴾

The sign of the innovators is their slandering of the people of Aththar (Ahadith, narrations). The sign of a Zanaadiq (Heretic) is that they call the people of Aththar Hashawiyah, hoping by it the elimination of narrations. The sign of Jahmis is that they call the Ahlul Sunnah wal-Jamaa'ah Mushbihah. The sign of Qadariyah is that they call the Ahlul Sunnah wal-Jamaa'ah Mujbirah; the sign of the Murji'ah is that they name Ahlul Sunnah wal-Jamaa'ah as Mukhalafah wan-Nuksaaniyah (those who are different and lacking). Though they (Ahlul Sunnah wal-Jamaa'ah) only bear one name and it is impossible that all the above names could apply to them.[192]

It was reported concerning Imam Ahmad bin Hambal that people mentioned *Ahlul Hadith* in Makkah to Ibn Qateelah (a wrong doer), who replied that these people (*Ahlul Hadith)* are very bad people. On hearing this, Imam Ahmad bin Hambal stood up dusting his clothes, while repeating, *"Heretic! Heretic! Heretic! (in reference to Ibn Qateelah), until he (Imam Ahmad bin Hambal) entered the house.*"[193]

Allah has saved *Ahlul Hadith* and *Ahlul Sunnah* from all the defects wrongly attributed to them, they are the people of the

Sunnah who have been elevated by Allah ﷻ. Their ways are in accordance with the book of Allah and the *Sunnah* of His Holy Prophet ﷺ, adhering to these established proofs. He ﷻ has strengthened them in the obedience to His Book (the Qur'aan) and the *Sunnah* of His Messenger ﷺ, expanded their hearts for the love of His Prophet ﷺ and his *Sunnah*; for the love of the leaders of the religion and for the love of the Scholars of the *ummah*, who are acting purely upon the Quran and *Sunnah*. This is based on the basic principle that the man will be with those he loves, as Allah's Messenger ﷺ said:

﴿اَلْمَرْءُ مَعَ مَنْ أَحَبَّ﴾

The man will be with those whom he loves.[194]

The Signs of *Ahlul Sunnah* .

Whoever loves and adopts the way of the Messenger of Allah ﷺ, his Companions رضي الله عنهم Taabi'uun, leaders and scholars of the *Ummah*, *Ahlul* Hadith of the best three generations and now, is of the *Ahlul Sunnah wal-Jamaa'ah*[195]. [196]

Advices of the Leaders of the Pious Predecessors Warning Against the People of Innovation.

The leader of the believers, Umar bin Al-Khattab رضي الله عنه said:

﴿يَاتِى أَنَاسٌ يُجَادِلُوْنَكُمْ بِشُبْهَاتِ الْقُرآنِ؟ خُذُوْهُمْ بِالسُّنَنِ ،
فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللهِ﴾

> *A group of people will come (in future), who will dispute with you citing the ambiguous verses in the Quran. Direct them to the people of the Sunnah. Because indeed the people of the Sunnah are most knowledgeable about the Book of Allah (the Quran).*[197]

It was narrated that Abdullah bin Umar (may Allah be pleased with them both) was questioned concerning the deniers of destiny, he said:

﴿اِذَا لَقِيْتَ أُولٓئِکَ :فَأَخْبِرْهُمْ أَنَّ ابْنَ عُمَرَ مِنْهُمْ بَرِيْ ءٌ ،
وهُمْ مِنْهُ بُرآئُ، ثَلَاَث مَرّاتٍ ﴾

> *When you meet them, tell them that Abdullah bin Umar is free from them and they are free from him. He repeated this thrice.*[198]

Abdullah bin Abbass رضي الله عنهما said:

﴿لَا تُجَالِسْ أَهْلَ الْأَهْوَاءِ ، فَاِنَّ مُجَالَستَهُمْ مُمْرِضَةٌ لِلْقَلْب ﴾

> *Do not sit in the company of those who follow their lusts (who act according to their own desires leaving alone the Quran and Sunnah) because sitting in their company sickens the heart.*[199]

A pious religious Scholar, Fadayl bin 'Iyad (may Allah have mercy on him) said:

﴿صَاحِبُ بِدْعَةٍ لَا تَأمَنْهُ عَلِيٰ دِينِک، وَلَا تُشَاوِرْهُ فِي أَمْرِکَ ،
وَلَا تَجْلس اِلیه، وَمَنْ جَلَسَ اِلِيٰ صاحِبِ بِدعَةٍ أَوْرَثَهُ اللّٰهُ

العَمَيٰ، يَعنِي فِي قَلبهِ ﴾

Do not entrust any innovator with any matter regarding your religion. Neither consult him nor sit in his company. Whoever sits in the company of an innovator, Allah blinds him – i.e in his heart.[200]

Imam Hasan Al-Basri (may Allah have mercy on him) said:

﴿أَبَي اللهُ تَبَارَكَ وَتَعالَيٰ أَنْ يأذَنَ لِصَاحِبِ هَوَيٰ بتَوبَةٍ ﴾

Allah refuses to allow the follower of his lust and desires to repent.[201]

Imam Abdullah bin Mubarak (may Allah have mercy on him) said, while invoking Allah:

﴿اَللّٰهُمَّ لَا تَجْعَلْ لِصَاحِبِ بِدْعَةٍ عِنْدِي يَداً، فَيُحِبَّهُ قَلْبِي ﴾

O Allah! Do not let me owe any favour to an innovator nor let my heart love him.[202]

Imam Sufyan Ath-Thauri (may Allah have mercy on him) said:

﴿مَنْ أَصْغيٰ سَمْعَهُ اِلَيٰ صَاحِبِ بِدْعَةٍ وَهُوَ يَعْلَمُ أَنَّهُ صَاحِبُ
بِدْعَةٍ، نُزِعَتْ مِنْهُ العِصْمَةُ ، وَوُكِّلَ اِلَيَ نَفْسِه ﴾

Whoever listens to an innovator, knowing that he is an innovator, Allah withdraws His protection from him and leaves him to himself.[203]

Imam Auzai (may Allah have mercy on him) said:

﴿لَا تُمَكِّنوا صَاحِبَ بِدْعَةٍ مِنْ جَدَلٍ، فَيُورِثَ قُلوبَكُم مِنْ فِتْنَتِهِ
ارْتيابًا﴾

Do not permit an innovator to dispute with you, for such will cause doubt in your heart.[204]

Imam Muhammad bin Sirin (may Allah have mercy on him) said, while warning against the innovators:

﴿مَاأَحْدَثَ رَجُلٌ بِدْعَةً فَرَاجَعَ سُنَّةً﴾

None innovates and then returns to the Sunnah.[205]

Imam Malik bin Anas (may Allah have mercy on him) said:

﴿لَا يُـنَـكَّحُ أَهْلُ البِدَعِ وَلَا يُنْكَحُ اِلَيْهِم وَلَا يُسَلَّم عَلَيْهِم﴾

Innovators should not be married to nor married from, and they should not be greeted.[206]

It was reported that Imam Shaafi'(may Allah have mercy on him) saw a group of people indulging in useless talks regarding the religion. He condemned them and said: *"Either you sit with us engaging in beneficial talks or go away."*[207]

The Imam of *Ahlul Sunnah*, Imam Ahmad bin Hambal (may Allah have mercy on him)said:

﴿اِنَّ أَهْلَ البِدَعِ وَالْاَهْوَاءِ لَا يَنبَغِي أَنْ يُسْتَعان بِهِمْ فِي شَيْءٍ منْ
أُمُورِ الْمُسْلِمِيْنَ فَاِنَّ فِي ذَالِکَ أَعْظَمُ الضَرِرِ عَلٰي الدِّيْنِ وَقَالَ:

اِحْذَرِ الْبِدَعَ كُلَّها، وَلَا تُشاوِرْ أَحَداً مِنْ أَهلِ البِدَعِ فِيْ دِيْنِكَ ﴾

It is not necessary to seek help from the innovators and the followers of their lusts in the affairs of the Muslims, because that is quite harmful to the religion (Islam). He also said*: "Beware of all innovations and don't consult any innovator regarding your religion."*[208]

Imam Abdul Rahman bin Mahdi said:

﴿اِنَّه لَيْسَ فِي أَصْحابِ الأَهْواءِ شَرٌ مِنْ أَصْحابِ جَهم!يُرِيدُون عَليٰ أَنْ يَقُولُوا: لَيْسَ فِي السَّماءِ شَيئٌ : أَرَيٰ وَاللهِ أَلَّا يُنَاكَحُوا ، وَلَا يُوَارَثُوا ﴾

None of the followers of their lust is more evil than the jahamiyah. They say that there is no one in heaven. By Allah! My opinion is that there should be no marriage with them and they should not be inherited.[209]

Imam Abu Qalaabah Al Basri (may Allah have mercy on him) said:

﴿لَا تُجَالِسُوا أَهْلَ الْأَهْوَاءِ فَاِنَّكم اِنْ لَمْ تَدْخُلُوا فِيْمَا دَخَلُوا فِيه لَبَّسُوا عَلَيْكُمْ مَا تَعْرِفُون ﴾

Do not sit in the company of the followers of their desires, because even if you do not fall into that in which they have fallen, they will create doubts in you regarding your knowledge (of Quran and Sunnah).[210]

Ayyub As-Sakhtiyani (may Allah have mercy on him) said:

Indeed the followers of their lusts are sinful people; I do not have any opinion of them except that the Hell will be their last abode.[211]

Al-Qadhi Abu Yusuf (may Allah have mercy on him) said:

﴿لَا أُصَلِّيْ خَلْفَ جَهْمِيٍّ وَلاَ رَافِضِيٍّ وَلاَ قَدَرِيٍّ﴾

I neither offer prayer behind any Jahami, Raafidi, nor Qadari.[212]

Sheikh-ul-Islam, Imam Abu Uthman Ismail As-Sabuni (may Allah have mercy on him) said:

﴿وَعَلَامَاتُ أَهلِ البِدَعَ عَلَي أَهْلِهَا بَادِيةٌ ظَاهِرَةٌ، وأَظهرُ آياتِهِمْ
وَعَلَامَاتِهِمْ شِدَّةُ مُعادَاتِهِمْ لِحَمَلَةِ أَخْبَارِ النَّبِيِّ V. وَاحْتِقَارُهُمُ
لَهُمْ، وَتَسْمِيتُهُمْ حَشْوِيَّة، وجَهلة، وَظاهرية وَمُشبِّهة، اِعتقادًا
مِنهُم فِيْ أَخْبَارِ رَسُوْلِ اللهِ V أَنَّها بِمَعزَل عَنِ الْعِلْمِ ، وَأَنَّ الْعِلْمَ
مَا يُلْقِيْهِ الشَّيْطانُ اِلَيْهِمْ مِنْ نَتَائِجِ عُقُولِهِمُ الْفَاسِدَةِ، وَوَسَاوِسِ
صُدُوْرِهِمُ الْمُظْلِمَةِ﴾

The signs of the innovators are apparent. The most apparent of these signs is their hatred and enmity for those who transmit the narrations of Allah's Messenger Muhammad ﷺ. These innovators call Ahlul Sunnah wal-Jamaa'ah Anthropomorphists, ignorants and literalists, believing that these reports do not *constitute knowledge and that their knowledge is the result of shaytan's temptations in their hearts.*[213]

Imam Shaafi'(may Allah have mercy on him) said while explaining his ruling regarding innovators and the followers of their desires.

﴿حُكْمِيْ فِي أَصْحَابِ الكَلامِ أَنْ يُضرَبُوا بِالْجَرِيْدِ، وَيُحْمَلُواعَلَي الْاِبلِ، وَيُطَافُ بِهِمْ فِي الْعَشَائِرِ وَالْقَبَائِلِ، وَيُقَالَ هٰذا جَزاءُ مَنْ تَركَ الكتابَ والسُنَّة، وأَخَذَ فِي الْـكَلَامِ. ﴾

My ruling regarding Ahlul Kalam (Philosophers) is that they should be beaten with the stick of date palm, and carried on camels around towns and tribes with the announcement that this is the punishment for those who adopt philosophy and abandon the Qur'aan and Sunnah.[214]

Abu Muhammad Hussain bin Mas'ud ibn Al-Farraa Al-Baghawi (may Allah have mercy on him) said:

﴿ قَدْ مَضَيٰ الصَّحابةُ وَالتَّابِعُونَ وَأَتْباعُهُم وَعُلَماءُ السُنَّةِ عَلَيٰ مُعاداةِ أَهْلِ البِدَعِ ومُهاجَرَتِهِمْ. ﴾

All of the Prophet's Companions (Sahaba), Taabi'uun, those who followed them and the Scholars of Sunnah passed their lives in enmity and boycott of the innovators.[215]

Imam Ismail As-Sabuni reported the consensus of *Ahlul Sunnah wal-Jamaa‘ah* in his valuable book *The creed of the pious predecessors Ahlul Hadith*, on the compulsion to put down the innovators. So after stating their opinions, he said:

﴿وهَذه الجُمل التي اثبتها في هذا الجزء كانَت مُعْتَقَدُ جَميْعهم لم يُخالف فيها بَعضُهُم بَعضًا، بل أَجْمَعوا عَلَيها كُلّها، واتَّفقُوا مَع ذَلکَ عَلَي الْقَولِ بِقَهرِ أَهلِ الْبِدَعِ، وَاِذْلالِهِم، وَاِخْزَائِهِمْ، وَاِبْعَادِهِمْ، وَاِقْصَائِهِمْ ، وَالتَّباعُدِ، عَنْهُمْ ، وَمِن مُصاحَبتَهِم ، ومُعاشرتِهِم وَالتَّقرُّبِ اِلَي الله عزَّوجلَّ بِمُجانَبَتِهِم وَمُهاجَرَتِهِمْ.﴾

These quotation which I have cited above, was the belief of the pious predecessors. None of them opposed the other in this respect. Rather, they all agreed on this, that the innovators should be subdued, disgraced, rejected and abstained from. They agreed on the need to avoid them totally and as a means of drawing closer to Allah.

THE ELEVENTH FOUNDATION:

The Methodology of *Ahlul Sunnah wal-Jamaa‘ah* Regarding Manners

Enjoining good and forbidding evil is one of the foundations of the creed of *Ahlul Sunnah wal-Jamaa‘ah*. They believe that the distinction of the Muslim *ummah* is based on this foundation. Indeed this act (of commanding good and forbidding evil) is from the greatest foundations of Islam, and a source of safety for the Muslim *ummah*. Allah ﷻ says:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ
خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ١١٠ ﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah are the best of peoples ever raised up for mankind, you enjoin Al Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al munkar (Polytheism. Disbelief and all that Islam has forbidden), and you believe in Allah ...

(Qur’aan 3: 110)

Allah’s Messenger ﷺ said:

If anyone of you sees an act of evil, he should change it with his hand. If he is not able to do so, he should forbid with his tongue and if he is not able to do so, he should despise it in his heart and this is the weakest of faith.[216]

Ahlul Sunnah wal-Jamaa‘ah believe in being polite while enjoying good and forbidding evil, and that calling people to Allah should be done with wisdom and fair preaching. Allah ﷻ says:

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم
بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ
أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥ ﴾

> *Invite (mankind, O Muhammad ﷺ to the way of your Lord. i.e. Islam) with wisdom (i.e. with the divine revelation and the Qur'aan) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray form His path, and He is the Best Aware of those who are guided.*
>
> (Qur'aan 16: 125)

Similarly, *Ahlul Sunnah wal-Jamaa'ah* believe that it is compulsory to be patient while enjoining good and forbidding evil, based on Allah's command;

﴿ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ
عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧ ﴾

> *... enjoin (on people) Al-Ma'ruf [Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (disbelief in the oneness of Allah, Polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption).*
>
> (Qur'aan 31: 17)

Ahlul Sunnah wal-Jamaa'ah while enjoining good and forbiding evil, necessarily uphold the following:

1. Unity of the believers.
2. Uniting the hearts of people together.
3. Avoiding differences in the *ummah*.
4. Save the *ummah* from being divided into sects.

They believe in advising every Muslim to cooperate with each other in goodness. The Holy Prophet ﷺ said:

﴿ اَلدِّينُ النَّصِيْحَةُ﴾ قُلنا: لِمَنْ ؟ قَالَ : ﴿لله، وَلِكِتَابِهِ،
وِلِرَسُولِهِ، وَلأَئِمَّةِ الْمُسْلِمِيْنَ، وَعَامَّتِهِمْ. ﴾

> *‘The Religion is sincerity.’* We asked: *‘To whom? (Or who deserves it?)’. He ﷺ replied: ‘To Allah, His books, His Messenger ﷺ, the Muslims leaders (Rulers and Scholars) and the common Muslims.’*[217]

Ahlul Sunnah wal-Jamaa‘ah believe in the establishment of the rituals of Islam, including, the Friday prayer, Pilgrimage, Fighting in Allah’s cause, Celebrating the ‘Eids with the Rulers of the *ummah* – either righteous or not. They (*Ahlul Sunnah wal-Jamaa‘ah)* offer the prayers at their earliest times and in congregation. The earliest hour of the obligatory prayers is better than their later times, except for the Isha’ prayer. They enjoin paying complete attention during prayers as Allah ﷻ says:

﴿قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ١ ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ ٢﴾

> *Successful indeed are the believers those who offer their salat (prayers) with all solemnity and full submissiveness.*
>
> (Qur’aan23: 1-2)

Ahlul Sunnah wal-Jamaa‘ah encourage one another on standing up to pray during the night (*Tahajjud* prayer[218]), because this is a part of the *Sunnah* of the Holy Prophet ﷺ, as well as Allah’s commandment to His Messenger ﷺ to stand up to offer this night prayer and to make effort in worshiping Him ﷻ.

﴿ عن عائشة B أَنَّ نبيَّ الله V كان يقومُ مِن اللَّيْلِ؟ حَتّي
تَتَفطَّرَ قدمَاهُ، فَقَالَتْ عَائِشَةُ: لِمَ تَصنعُ هٰذَا يَا رَسُولَ الله ، وَقَدْ
غَفَرَ اللهَ لَکَ مَا تَقَدَّم مِنْ ذَنْبِکَ وَمَا تَأَخَّرَ ؟ قال: أَفَـلَا أُحِبُّ
أَنْ أَكُوْنَ عَبْدًا شَكُورًا. ﴾

> *Aisha reported that Allah’s Messenger ﷺ used to stand in the night so long that his feet swelled. So she asked, ‘O Allah’s beloved Messenger ﷺ! ‘Why do you do this, Whereas Allah has forgiven your past and future sins’* He said: *‘Should I not like to be a grateful servant of Allah?’*[219]

Ahlul Sunnah wal-Jamaa‘ah remain steadfast and patient during trials, while being grateful at times of comfort. They are also contented with Allah’s decrees during periods of difficulties. So Allah ﷻ says:

﴿ قُلۡ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ لِلَّذِينَ أَحۡسَنُواْ فِي هَٰذِهِ
ٱلدُّنۡيَا حَسَنَةٞۗ وَأَرۡضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ
حِسَابٖ ١٠ ﴾

> *... Only those who are patient shall receive their reward in full without reckoning.*
>
> (Qur’aan 39: 10)

Allah’s Messenger ﷺ said:

﴿ إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ ، وَإِنَّ اللهَ إِذَا أَحَبَّ قَوْمًا ابْتَـلَاهُمْ ؛ فَمَنْ رَضِيَ فَلَهُ الرِّضيٰ ، وَمَنْ سَخِطَ فَـلَهُ السَّخَطُ. ﴾

Certainly the greatest of rewards comes after the greatest of trials and indeed when Allah loves a people, he tries them. So that whoever is contented with it, obtains Allah’s pleasure, and whoever is displeased, obtains displeasure.[220]

Ahlul Sunnah wal-Jamaa‘ah neither yearn nor demand for trials from Allah. This is because that they don’t know whether they will be able to remain steadfast during such trials or not. If it however befalls them, they bear it patiently.

Abu Hurairah ؓ states that Allah’s Messenger ﷺ said:

﴿ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللهَ الْعَافِيَةَ ، فَإِذَا لَقَيْتُمُوْهُمْ فَاصْبِرُوْا، وَاعْلَمُوْا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوْفِ. ﴾

O Muslims! Don’t wish to face the enemy and seek safety from Allah. If you encounter them on the battle field, then remain steadfast and know that certainly the paradise lies under the shade of the swords.[221]

Ahlul Sunnah wal-Jamaa‘ah never lose hope in the mercy of Allah at times of trials and difficulties. This is because Allah has prohibited such. Rather they endure such period of trials in the hope to obtaining early relief and way out, because they trust in Allah’s promise. They know that comfort comes after hardship. They seek the cause of such trials in their ownselves, reflecting over their actions, because they know that trials are usually caused by the deeds of the hands. They also know that Allah’s help is delayed due to sins and lack of obedience to Allah and His Messenger ﷺ as Allah ﷻ says:

﴿ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ عَن كَثِيرٖ ٣٠ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned ...

(Qur’an 42: 30)

Ahlul Sunnah wal-Jamaa‘ah do not depend upon worldly help or support, but they do not ignore such completely. Rather, they give preference to the fear of Allah, seeking forgiveness of Him, with perfect confidence in Him. They are most grateful to Allah at times of ease, which is a main source by which Allah eases ones difficulty.

They (Ahlul Sunnah wal-Jamaa‘ah) are afraid of the punishment which may be caused due to ingratitude for blessings and deliberate denial of favours. That is why you will find them the most grateful and eager to praise Allah than all other people, most constant in respect of being thankful and appreciative for big and small blessings. Allah’s Messenger ﷺ said:

﴿ أُنْظُرُوا اِلَيٰ مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا اِلَيٰ مَنْ هُو فَوقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ عَلَيْكُمْ. ﴾

> *Always look at he who is lower than you (regarding Allah's blessings) and do not look at he who is higher than you, so that you will not belittle the blessings of Allah.*[222]

Ahlul Sunnah wal-Jamaa'ah are always decorated with good manners and righteous good deeds.

Allah's Messenger ﷺ said:

﴿ أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا. ﴾

> *The believers with the most perfect faith are those who are best in conducts.*[223]

﴿ اِنَّ مِنْ أَحَبِّكُمْ اِلَيَّ وَأَقرَبِكُمْ مِنِّيْ مَجْلِساً يَوْمَ القِيَامَةِ: أَحاسِنَكُمْ أَخْلَاقاً.

وَقَالَ : مَا مِنْ شَيْ يُوضَعُ فِي الْمِيْزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُق، وَاِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ به : دَرجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ . ﴾

> *Certainly! The most beloved and nearest to me, on the day of resurrection will be those whose manners are the best among you.* [224]
>
> *The weightiest thing to be placed on the balance on the day of resurrection will be good manners, and certainly the man having good manners will attain the grades of those who offer the prayer and fast.*

The Attitude of Ahlul Sunnah wal-Jamaa‘ah regarding manners

1. They are sincere to and fearful of Allah ﷻ in their speech and actions, extremely avoiding hypocrisy. Allah ﷻ says:

﴿ أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ ﴾

Is it not to Allah that sincere devotion is due ...

(Qur’aan 39:3)

2. They honour Allah’s sacred symbols, feeling ashamed from seeing them desecrated. Rather, they constantly seek to help His religion (Islamic Monotheism), seeking goodness for the fellow believers and give due respect to these sacred symbols. Allah ﷻ says :

﴿ ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ ٣٢ ﴾

... whosoever honours the symbols of Allah, then it is truly, from the piety of the hearts.

(Qur’aan 22: 32)

3. They strive to purify themselves of hypocrisy so that their internal and external dispositions will be equal in goodness. They don’t consider their good deeds too much or sufficiently virtuous. On the contrary, they consider it very little inspite of their great struggles.

4. They possess soft hearts, and weep greatly for their errors regarding Allah’s rights, hoping for His mercy.

They weep and reflect much about death when they witness a funeral or recall death, the agony of death and thought of a bad end such that their hearts trembles.

5. They increase in humility as they increase in their closeness to Allah.
6. They repent often, seeking Allah’s forgiveness day and night in the knowledge that they cannot escape from their sins. Even in the state of obedience, they still seek Allah’s forgiveness for their deficiencies. They do not feel excited over their good deeds and they shun fame. They are more conscious of their deficiencies in regards to Allah’s obedience.
7. They are very strict on fearing Allah and they never claim piety. They fear Him a great deal.
8. They never neglect the remembrance of Allah and consider the world as being insignificant, rejecting it. They do not bother about constructing houses except what satisfies their immediate needs devoid of adornment. Allah’s Messenger ﷺ said:

﴿ وَاللهِ! مَا الدُّنْيَا فِي الْآخِرَةِ اِلَّامِثْلُ مَا يَجْعَلُ أَحَدُكُمْ اِصبْعَه هَذِهِ فِي اليَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ. ﴾

By Allah, this world in comparison to the hereafter is like one of you dipping his finger in the sea and taking it out, he should look at what he gets from it.[225]

9. They reject mistakes in the matters of the religion irrespective of who engages in such. They refute it and give excuses to the one who falls into such mistake if he is one of the righteous. These *Ahlul Sunnah* cover the shortcommings of their Muslim brothers and are strict in checking themselves. They avoid exposing the fault of others; keeping their secrets and are engaged in dealing with their individual shortcomings, not spreading the shortcomings of their brothers. They avoid creating enmity with the people and are always welcoming, to avoid crisis. They do not repay evil and avoid enmity with anyone.

The Holy Prophet ﷺ said:

﴿ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ (وَفِي روايةِ مُسلم : نَمَّامٌ. ﴾

The slanderer will not enter paradise.[226]

10. They desist from backbiting in their gatherings, guarding their tongues from this sin so that their meetings will not be that of sins. Allah ﷻ says:

﴿...وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ ﴾

... neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (So hate backbiting?) And fear Allah. Verily,

Allah is the One Who forgives and accepts repentance, Most Merciful.

(Qur'aan 49:12)[227]

11. They are modest and shy, respecting and loving one another. They avoid excessive talk and laughter, and keep silent a lot. They utter words of wisdom and are not too excited over worldly things. These are reflections of the extent of their wisdom.

Allah's messenger ﷺ said:

﴿مَنْ كانَ يُؤْمِنُ باللهِ وَالَيْوْمَ الآخِرِ فَلْقَقُلْ خَيْراً، أَوْ لِيَصْمُتْ. وقال: مَنْ صَمَتَ نَجَا.﴾

Whoever believes in Allah and the Last Day; he should only say that which is good or keep silent. Whoever keeps silent, is saved. [228]

12. They pardon those who beat them, seize their wealth, or try to attack their chastity. Allah states the qualities of his pious slaves thus:

﴿...وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤﴾

... who repress anger, and who pardon men, verily, Allah love all muhsinun (the good doers).

(Qur'aan 3:134)

13. They do not neglect striving against Shaytan. Rather, they work hard to know his conspiracies and tricks, ignoring his whisperings during prayers, ablution and other acts of worship.
14. They give in charity a lot, day and night, openly and secretly, that which is in excess of their needs. They enquire about the economical condition of their companions, so that they may provide them with what they can of food, clothes and cash. They avoid wastages when they acquire wealth.
15. They condemn miserliness and they spend generously on lawful things. They help their brothers during journeys and while resident. Because by this, Allah's religion is helped, which is their main purpose and they strengthen one another. They love their Muslim brothers, doing well to them by means of goodness, invitation to their occasions of pleasure, and they give them preference over themselves.
16. They honour their guests and serve them themselves except due to legitimate religious restrictions. Even then, they do not consider that they have done enough in the entertainment of their guest by serving him with meal etc. Their other quality is accepting the invitation of their brothers, except when such meal is unlawful, or when only the rich and wealthy are invited, ignoring the poor, or when there is the use of musical instruments, photography or other unlawful activities. In such cases, these invitations are rejected.

17. They treat the young ones well, along with the elderly. They equally treat the Scholars and illiterates well; their close relatives and friends; distant relatives or friends.

18. They seek peace between contending Muslims, because this is the best gate from the gates of goodness. This is because reconciling between two Muslims destroys the plots of Shaytan who seeks to create and spread enmity between Muslims.

19. They forbid envy because such causes weakness in belief, enmity and love for the world.

20. They are dutiful to their parents and they treat them well. Allah ﷻ says:

﴿ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ﴾

And We enjoined on man to be good and dutiful to his parents ...

(Qur’aan 29:8)

21. They behave well and politely to their neighbours, and they establish good relationship with kith and kin, spread the greeting of peace *(Salam)*, and are compassionate to the poor, the orphans and those on journeys.

22. They prohibit arrogance, self complacency, pride, rebellion and the oppression of other creatures. They enjoin people to be just in all their affairs.

23. They do not exhibit carelessness in acting upon what has been enjoined in the Islamic law. The Holy Prophet ﷺ said:

﴿ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيأًا ، وَلَوْ أَنْ تَلْقِيٰ أَخَاكَ بِوَجْهٍ طَلْقٍ. ﴾

Do not belittle any good deed, even meeting your brother with a smiling face.[229]

24. They prohibit the people from suspicion, and spying on fellow Muslims, because this destroys mutual relationship, causes disunity and spreads corruption. They avoid being angry for personal reasons, because they know when anger is appropriate. So Allah ﷻ says:

﴿ ...وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ ﴾

... who repress anger, and who pardon men, Verily Allah loves Al-Muhsinun (goods doers).

(Qur'aan 3:134)

Beside these, they have many other good qualities that they had been taught by the Holy Prophet ﷺ.[230]

The Sayings and advices of the Leaders of *Ahlul Sunnah wal-Jamaa'ah* on obedience to the Qur'aan and *Sunnah* and prohibition from innovations.

Ma'adh bin Jabal ﵁ said:

﴿ أَيُّها النَّاسُ عَلَيكُمْ بِالعِلْمِ قَبْلَ أَنْ يُرفَعَ ، أَلاَ وَاِنَّ رَفْعَهُ ذِهابُ أَهْلِهِ، وَاياَّكُمْ وَالبِدَع والتَبَدُّعَ والتَنطُّعَ ، وَعَليكُمْ بأَمْرِكُمُ العَتِيق. ﴾

O People! It is upon you to acquire the knowledge of the Qur’aan and Sunnah before it is lifted. Beware! For the lifting of knowledge means the departure of the scholars from this world. Avoid becoming innovators and falling into exaggerations. Rather, it is compulsory upon you to hold to the ways of the past (the Qur’aan, Sunnah according to the understanding of the Pious Predecessors).[231]

Hudhaifah bin Yaman رضي الله عنه said:

﴿ كُلُّ عِبَادَةٍ لَمْ يَتَعَبَّدْ بِهَا أَصْحابُ رَسُولِ اللهِ ﷺ فلَاَ تَتَعبَّدُوْا بِهَا! فَاِنَّ الْأَوَّ لَ لَمْ يَدعْ للآخرِ مَقالًا، فاتَّقُوا اللهَ يَا مَعْشَر القُرَّاءِ، خُذُوا طَرِيقَ مَنْ كَان قَبلكُم. ﴾

Do not worship according to other than the way by which the Companions of Allah’s Messenger did worship. For certainly, the first generation had not left any chance for the later generations to add to the religion; O reciters of theb Qur’aan! Fear Allah and adopt the way of your predecessors (the companion of Allah’s messenger).[232]

Abdullah bin Mas’ud رضي الله عنه states:

﴿ مَنْ كَانَ مُسْتناًّ فَلْيَسْتَنَّ بمنْ قَدْ مَات أُولئِک أَصْحابُ مُحَمَّدٍ
V كانُوا خَيرَ هٰذِهِ الْاُمَّةِ، وَأَبرَّها قُلُوباً، وأَعْمَقَهاعِلْمًا، وأَقلَّهَا
تَكلُّفاً، قَوْمٌ اختَارهُمُ اللهُ لِصُحبةِ نَبيِّه وَنَقَلِ دِيْنِه فَتَشبَّهوا
بِاَخْلَاقِهِمْ وَطَرائِقِهِم ، فَهُمْ كانُوا عَلَي الهَدْيِ المُسْتَقِيْمِ. ﴾

Whoever seeks a way to follow, he should adopt the ways of those who have preceded and these were the Companions of Allah's Messenger ﷺ.They were the most pious regarding their hearts; had sound knowledge and were straightforward. These people were chosen by Allah for the companionship of His beloved Messenger Muhammad ﷺ, to convey His religion onward. Emulate their qualities and ways for they were on the right guidance.[233]

Abdullah bin Umar (may Allah be pleased with them both) said:

﴿ لَا يَزالُ النّاسُ عَلَي الطَرِيقِ ، مَا اتَّبَعُوا الأَثَرَ.

وقال : كلُّ بِدْعَةٍ ضَلالَةٌ ، وإِنْ رَآهَا النَّاسُ حَسَنَةً. ﴾

People will remain on the right path as long as they keep following Athar (the Sunnah of the Prophet). He also said: innovation is misguidance though the people may consider it good.[234]

Abu Darda ﵁ said:

﴿لَنْ تَضِلَّ مَا أَخَذْتَ بِالْأَثَرِ------﴾

You will never go astray as long as you adhere to Athar (adopting the Prophet’s Ahaadith and Sunnah).[235]

The leader of the believers Ali bin Abi Taalib رضي الله عنه said:

﴿لَوْ كانَ الدِّيْنُ بِالرَّأيِ! لَكَانَ باطنُ الْخُفَّيْنِ أَحَقَّ بالمَسْح مِنْ ظاهِرهِما وَلَكِنْ رأَيْتُ رَسُولَ اللهِ ▯ يَمْسَحُ عَلَيٰ ظاهِرهِما.﴾

If the religion (Islam) was based on reasoning, then the lower part of the leather socks (which touches the earth) deserves more to be rubbed than the upper part, but I have seen Allah’s messenger ﷺ rubbing the upper part.[236]

Abdullah bin Amr bin Al-As رضي الله عنه said:

﴿ مَا ابْتُدِعَتْ بِدْعَةٌ: اِلاَّ ازْدادَتْ مَضيًا، وَلَا نُزِعَت سُنَّةٌ، اِلاَّ ازْدادَت هَربًا.﴾

No innovation is introduced except that it increases (spreads), and no Sunnah is neglected except that it vanishes.[237]

Abbas bin Rabi’ah said that he saw the leader of the believers Umar bin Al- Khataab رضي الله عنه saying, while kissing the black stone:

﴿ أَمَا وَاللهِ اِنِّي لَأَعْلَمُ أَنَّکَ حَجَرٌ لَا تَضُرُّ ولَا تَنفَعُ، وَلَوْلَا أَنِّيْ
رَأَيْتُ رَسُولَ اللهِ يُقَبِّلُکَ مَا قَبَّلْتُکَ. ﴾

By Allah! Verily, I know that certainly you are a stone, you can neither cause any harm nor grant me any benefit. If I had not seen Allah's messenger ﷺ kissing you, I would never have kissed you.[238]

Another Just Caliph Umar bin Abdul Aziz (may Allah have mercy upon him) said:

﴿ قِفْ حَيْثُ وَقَفَ الْقَوْمَ، فَاِنَّهُمْ عَنْ عِلْمٍ وَقَفُوْا، وَبِبَصَرٍ نَافِذٍ
كَفُّوْا، وَهُمْ عَلٰي كَشْفِهَا كَانُوْا أَقْوَيٰ،وَبِالْفَضْلِ لَوْ كَانَ فِيْهَا
اَحْرِيٰ، فَلَئِنْ قُلْتُمْ : حَدِثَ بَعْدَهُمْ ، فَمَا اَحْدَثَهُ اِلَّامَنْ خَالَفَ
هَدْيَهُمْ وَرَغِبَ عَنْ سُنَّتِهِمْ ، وَلَقَدْ وَصَفُوْا مِنْهُ مَايَشْفِيْ،
وَتَكَلَّمُوْا مِنْهُ بِمَا يَكْفِيْ ، فَمَا فَوْقَهُمْ مُحَسِّرٌ وَمَا دُوْنَهُمْ مُقَصِّرٌ،
لَقَدْ قَصَّرَ عَنْهُمْ قَوْمٌ فَجَفَوْا، وَتَجَاوَزَهُمْ آخَرُوْنَ فَغَلَوْا، وَاِنَّهُمْ
فِيْمَا بَيْنَ ذَالِکَ لَعَلَي هُدًي مُسْتَقِيْمٍ. ﴾

(Regarding the religion (Islam)), Act within the limits of the people. Indeed they acted on the basis of their knowledge and their insight, even though they were more able to have exceeded, if there had been any benefit in exceeding the limits. If you say that innovations into the religion came after them, then we

will say, whoever innovates has opposed their way of guidance and has gone astray from their path. These Pious Predecessors had explained clearly what they were upon. Whoever tries to exceed them falls into extremes and whoever does less becomes lacking. Some sought to surpass them but fell into extremism while others did less and fell into laxity. There is no doubt that these people were in between these two extremes (the middle way of the Qur'aan and Sunnah). Certainly they were on the right path.[239]

Imam Al-Auza'i (may Allah have mercy on him) said:

﴿ عَلَيْکَ بآثارِ مَنْ سَلَفَ واِنْ رَفَضَکَ النَّاسُ، وَاِيَّاکَ وَآرَاءَ الرِّجالِ وَاِن زَخْرَ فُوْهَا لَکَ بِالْقَوْلِ: فَاِنَّ الْاَمْرَ يَنْجَلِيْ وَأَنْتَ عَلىٰ طَرِيْقٍ مُسْتَقِيْمٍ. ﴾

Adopt the tradition and ways of the Pious Predecessors even if you are rejected by the people. Save yourself from the opinions of the people, though they may be made attractive. The matter will become clear while you are on the straight Path.[240]

Another great Scholar of *Hadith*, Ayyub As-Sakhtiyani (may Allah have mercy on him) said:

﴿ مَا ازْدَادَ صَاحِبُ بِدْعَةٍ اجْتِهَادًا اِلاَّ ازْدَادَ مِنَ اللهِ بُعْدًا. ﴾

The Innovator does not increase in his effort (of innovation) except that it further distances him from Allah.[241]

Hassan bin Atiyah (may Allah have mercy on him) said:

﴿ مَا ابْتَدَعَ قومٌ بِدْعَةً فِيْ دِيْنِهِمْ اِلاَّ نُزِعَ مِنْ سُنَّتِهِمْ، مِثْلُهَا. ﴾

No group of people introduce an innovation into their religion, except that an equivalent amount of Sunnah is displaced.[242]

Imam Muhammad bin Sirin (may Allah have mercy on him) said that the Pious Predecessors used to say:

﴿مَادَامَ عَلَي الْأَثَرِ : فَهُوَ عَلَيٰ الطَّرِيقِ. ﴾

A man will be on the straight path as long as he is upon Athar.[243]

Imam Sufyaan Ath-Thauri (may Allah have mercy on him) said:

﴿ اَلْبِدْعَةُ أَحَبُّ اِليٰ اِبْلِيسَ مِنَ الْمُعْصِيَةِ، اَلْمُعْصِيَةُ يُتَابُ مِنْهَا،
والبِدْعَةُ لَا يُتَابُ مِنْهَا. ﴾

Innovation is more beloved to Shaytan than any other sin. This is because one can repent from his sins but none repents from innovation.[244]

Imam Abdullah bin Mubarak (may Allah have mercy on him) said:

﴿ لِيَكُنِ الَّذِيْ تَعْتَمِدُ عَليَهِ الْأَثَرَ، وَخُذْ مِنَ الرَّأْيِ مَا يُفَسِّرُلَکَ
الْحَدِيْثَ. ﴾

Let what you depend upon be Athar (hadith, the path of the Prophet and his companions) and take from the people's opinions what correctly explains the hadith to you.[245]

Imam Muhammad bin Idris Ash-Shaafi'i (may Allah have mercy on him) said:

﴿كُلُّ مَسأَلَةٍ تَكَلَّمْتُ فيها بِخِلَافِ السُنَّةِ، فَأَنَا رَاجِعٌ عَنْهَا: فِي حَياتِي وَبَعْدَ مَماتِي. ﴾

I reject every position of mine that contradicts the Sunnah, in my life and after my death.[246]

Rabi bin Sulayman stated that one day Imam Shaafi'i narrated a *hadith*, and a man asked him if he would accept such a narration. In response the Imam said:

﴿مَتيٰ مَا رَوَيْتُ عَنْ رَسُوْلِ اللهِ حَدْيثًا صَحِيْحًا، فَلَمْ آخُذْ بِهِ، فَأُشْهِدُكُمْ أَنَّ عَقْلِي قَدْ ذَهَبَ. ﴾

When I narrate an authentic hadith from Allah's Messenger ﷺ and I do not adhere to it, then bear witness that my intellect is gone.[247]

Nuh Al-Jaami stated that he asked Imam Abu Hanifah:

"What do you say about that man who talks Philosophically?" He said:

﴿مَقَالاتُ الفَلَاسِفَةِ ، عَلَيکَ بِالْأَثَرِ وطَرِيْقَةِ السَّلَفِ، وَإِيّاکَ

وَكُلَّ مُحْدَثَةٍ: فَإِنَّهَا بِدْعَةٌ. ﴾

This is a talk of philosophers. Stick to Athar and save yourselves from every new thing which is introduced into the religion, because surely it is an innovation.[248]

Imam Malik bin Anas (may Allah have mercy on him) said:

﴿السُّنَّةُ سَفِيْنَةُ نُوح مَن رَكَبَها نَجا وَمَنْ تَخَلَّفَ عَنها غَرِقَ، وَقَالَ : لَوْ كَانَ الْكَلامُ عِلْمًا لَتكَلَّم فِيْهِ الصَّحَابَةُ وَالتَّابِعُونَ كَمَا تَكلَّمُوا فِي الْأَحْكَامِ: وَلِكنَّهُ بَاطِلٌ يَدُلُّ عَلَي بَاطِلٍ﴾

The Sunnah is like the ship of Nuh, whoever rides in it is saved; whoever stays behind is drowned. Then he said: if scholasticism were knowledge (worth considering), then the Prophet's Companions would have spoken about it as they have spoken about religious rulings. But such is a falsehood that leads only to falsehood.[249]

Ibn Al Majishun (may Allah have mercy on him) narrated that he heard Imam Malik (may Allah have mercy on him) saying:

﴿ مَنِ ابْتَدَعَ فِي الْاسلَامِ بِدْعَةً يَراهَا حَسَنَةً، فَقَدْ زَعَمَ أَنَّ مُحَمَّداً صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ خَانَ الرِّسَالةَ، لأَنَّ اللهَ يقولُ﴿اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنكُمْ﴾ فما لَمْ يَكُنْ يَوْمَئِذٍ دِيْنًا فَلا يَكُونُ الْيَوْمَ دِيْناً. ﴾

Whoever innovates into Islam thinking of it as being good, assumes that Allah's Messenger Muhammad ﷺ had committed treachery regarding his Messengership, because Allah says in the Qur'an:

﴿ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣﴾

... This day, I have perfected your religion for you completed my favour upon you, and gave chosen for you Islam as your religion.

(Qur'aan 5:3)[250]

Whatever was not a part of the religion then, cannot be a part of the religion now.[251]

Imam Ahmad bin Hambal (may Allah have mercy on him) said:

﴿أُصُولُ السُّنَّةِ عِنْدنَا :التَّمَسُّکُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُوْلِ اللهِ ﷺوَالْاِقْتِدَاءُ بِهِمْ ، وَتَركُ الْبِدَعِ ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ.﴾

The foundations of the Sunnah to us are: holding on to what the Prophet's Companions were upon, and following them in same. Abandoning every innovation, for every innovation is going astray.[252]

Hasan Al-Basri (may Allah have mercy on him) said:

> *'If a man who lived with the Pious Predecessors were to get up from his grave, he could not recognize anything of Islam'.* He put his hand upon his cheek and continued, *'Except this prayer. Certainly by Allah, if a man had not witnessed the period of the Prophet's Companions and is living in this critical period, seeing the innovator inviting the people to his innovation and those interested in worldly possessions inviting to the world, but he remains fond of the Pious Predecessors, seeking after their ways, he will be greatly rewarded. O people! Be like that, by Allah's will'.*[253]

How beautiful are the words of the Scholar Fudayl bin Iyaad (may Allah have mercy on him) who said:

> *Stick to the straight path. Do not bother about the fewness of those threading it. Abstain from the paths of misguidance and do not be fascinated by the multitude of those who are to be perished.*

Abdullah bin Umar (may Allah be pleased with them both) said to a man who asked him about some matter and said to his reply, *"your father Umar bin Al-Khattab ﵁ had prohibited it"*:

﴿أَأَمْرُ رَسُوْلِ اللهِ أَحَقُّ أَنْ يُتَّبَعَ ، أَو أَمرُ أَبِيْ؟﴾

> *Are the orders of Allah's Messenger ﷺ more deserving of being followed or that of my father?*

Abdullah bin Umar (may Allah be pleased with them both) was one of the strictest Companions in opposing innovations and adhering to the Sunnah. Once he heard a man who said after sneezing, *“Praise be to Allah and Peace and blessings be upon the Messenger of Allah ﷺ”*. He said to him:

﴿مَا هٰكَذَا علَّمَنَا رَسُولُ اللهِ﴾

> *That was not how we had learnt it from Allah’s Messenger ﷺ Rather He ﷺ taught us:*

﴿اِذا عَطَسَ أَحَدُكُمْ فَلْيَحْمَدِ اللهَ وَلَمْ يَقلْ: وَلْيُصَلِّ عَلَيٰ رَسُوْلِ اللهِ﴾

> *When anyone of you sneezes he should say Al-Hamdu lillah (Praise be to Allah) only, he ﷺ did not say that he (The sneezer) should send blessings upon Allah’s Messenger ﷺ.*[254]

Abdullah bin Abbas رضي الله عنهما said to a man who compared the Sunnah with the sayings of Abu Bakr and Umar (may Allah be pleased with them both).

﴿يُوْشَكُ أَنْ تَنْزِلَ عَلَيْكُمْ حِجارةٌ مِنَ السَّماءِ، أَقولُ لَكُمْ: قَالَ رَسُوْلَ اللهِ ﷺ وَتقُولُونَ: قَالَ أَبُوبَكْرٍ وَّعُمَر﴾

> *Soon stones will fall on you from the heaven. I am saying to you that Allah’s Messenger ﷺ said, and you are saying that Abu Bakr and Umar said.*

He (Ibn Abbas) described the *Ahlul Sunnah wal-Jamaa‘ah* as those always inviting to the Sunnah and prohibiting from innovation.

Imam Sufyaan Ath-Thauri (may Allah have mercy on him) said:

> *If you hear about an Ahlul Sunnah living in the far east, extend my greetings (of Salam) to him, for Ahlul Sunnah wal Jamaa'ah are few in the world.*

Ayub As-Sakhtiyani (may Allah have mercy on him) said:

> *Whenever I receive the news of the death of an Ahlul Sunnah I feel that some part of my body has been lost.*

Jafar bin Muhammad (may Allah have mercy on him) stated that he heard Imam Qutaybah saying:

> *"When you see that a man loves Ahlul Hadith, like Yahya bin Sa'eed, Abdur-Rahman bin Mahdi, Ahmad bin Hambal, Ishaaq bin Rahaway among others, know that he is upon Hadith and Sunnah; while whoever opposes these people, then know that he is an innovator."*

Imam Ibrahim Al-Nakha'i (may Allah have mercy on him) said:

﴿ لَوْ أَنَّ أَصْحَابَ مُحَمَّدٍ مَسَحُوْا عَلَي ظُفرٍ لمَا غَسَلْتُهُ : اِلْتَمَاسَ الْفَضْلِ فِي اِتِّبَاعِهِمْ. ﴾

> *If the companions of Allah's Messenger ﷺ had been rubbing their nail, I would never have washed it, desiring excellence in following them.*

It was narrated that Abdullah bin Mubarak (may Allah have mercy on him) said:

My brother! Know that dieing on the path of the Sunnah is an honour to any Muslim. We all belong to Allah and certainly to Him we will return. To Him ﷻ we complain about our loneliness, the departure of our brothers from this world, the scarcity of the helpers and cooperators, and the trial which has befallen the ummah due to the prevalence of innovations.

Fudayl bin Iyaad (may Allah have mercy on him) said:

Certainly there are some slaves of Allah by means of whom Allah revives the Earth, these are the Ahlul Sunnah wal- Jamaa‘ah.

Imam Shaafi’i (may Allah have mercy on him) had stated the truth regarding *Ahlul Sunnah wal-Jamaa‘ah, when he said*:

﴿ اِذَا رَأَيْتُ رَجُلاً مِنْ أَصْحَابِ الْحَدِيْثِ فَكَأَنِّيْ رَأَيتُ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللهِ. ﴾

Whenever I see someone from the people of Hadith it seems to me that I am seeing someone from the companions of Allah’s Messenger ﷺ.

Imam Malik (may Allah have mercy on him) had stated an important principle which summarized the sayings of the leaders of the ummah so far mentioned.

He (may Allah have mercy on him) said:

﴿ لَنْ يَصْلُحَ آخِرُ هٰذَهِ الْأُمَّةِ اِلاَّ بِمَا صَلُح بِهِ أوَّلُها: فَمَا لَمْ يَكُنْ يَوْمَئِذٍ دِيْنًا لَا يَكُوْنُ الْيَوْمَ دِيْنًا. ﴾

> *The later generation of this ummah will never be reformed, except by that which reformed the first generation of Muslims. So that which was not a part of the religion then, can never be a part of it now.*

These are the sayings of some of the leaders of the pious predecessors, *Ahlul Sunnah wal-Jamaa'ah*. They were the best people in advising and were the most virtuous of the *ummah*. They had complete knowledge of what was most beneficial for the reformation of the *ummah*. They always advised strictly on holding on to the Book of Allah and the *Sunnah* of His Messenger ﷺ. They always warned the people against innovating in the matters of the religion. This is the path to success in the Hereafter, which is; firmly holding on to the *Sunnah* and guidance of Allah's Messenger ﷺ.

The Principles and Regulations on Invitation to the Pure Creed of the Pious Predecessors – *Ahlul Sunnah wal Jama'ah*

There are three conditions required in the invitation to the creed of the Pious Predecessors.

A. The creed must be pure from all errors. It must therefore consist of "*Tauhid Ar-Rububiyyah, Tauhid Al-Uluhiyyah* and *Tauhid Al-Asma was-Sifat;* We should posses the same creed and belief as the Pious Predecessors had.

B. The Methodology must be pure and devoid of errors. We should follow the same foundations upon which they understood the Qur'aan and *Sunnah*.

C. Our actions should be safe and sound from errors. We should not adopt innovations while working for the development of the religion (Islam) and its principles. Rather, every action should be for the sake of Allah and exactly in accordance with the Islamic law, either in respect of faith, speech or actions.

There is no doubt that invitation to Allah is the most honourable of all acts and this is the highest form of worship. This was the responsibility of all the Messengers of Allah and one of the best deeds of the friends of Allah. Allah ﷻ says:

﴿وَمَنۡ أَحۡسَنُ قَوۡلٗا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحٗا وَقَالَ إِنَّنِي
مِنَ ٱلۡمُسۡلِمِينَ (٣٣) وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ
أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ (٣٤)﴾

And who is better in speech than he who [says. ‘My Lord is Allah (believes in His Oneness)’ and then stands firm (act upon His order) and] invites (men) to Allah and does righteous deeds, and says ‘I am one of the Muslims.’

(Qur’aan 41:33)

Allah’s Messenger ﷺ had taught us how we should go about inviting people to Allah and how we should convey to them Allah’s religion. There are many lessons and pieces of advice in the character of Allah’s Messenger ﷺ for he who wants to engage in this great responsibility.

It is compulsory for the callers to invite to the creed of the Pious Predecessors, following the Holy Prophet ﷺ in his method of invitation to Allah. There is no doubt, his method is most clear, correct and . They should invite based on the methodology of our Pious Predecessors, rather than innovating methods other than that of the Prophet ﷺ.

On the basis of this understanding, I see it necessary to itemise hereunder some principles, rules and regulations for those inviting to Allah, hoping that such would assist in in the required reformation.

The Basic Principles, Rules and Regulations of the callers to Allah

1. It is essential to know that inviting to Allah is one of the greatest paths to succeeding in this world and in the Hereafter. If a single person is guided by Allah as a result of ones invitation, such is far better many red camels. It should be noted that the reward of this single invitation is written in the account of the caller as soon as he performs this responsibility, irrespective of whethe his invitation had been accepted or not. Similarly, the preacher will not be held responsible for the victory of Islam, this is strictly in the hands of Allah. The caller is simply required to exert his utmost effort in his invitation to Allah.

   Preparation for the invitation to Allah is necessary for the caller, and the promise of help from Allah is confirmed. Invitation to Allah is also a for striving on Allah's path (*Jihad*), having the same aim and purpose, which is the prevalence of Islam.

2. Thorough knowledge of the methodologies of our pious predecessors, reflected completely in the methodology of *Ahlul Sunnah wal-Jamaa‘ah*. This method is moderate, far from extremes, encompassing and strictly dependent on knowledge that is contained in Quran and Sunnah. This will assist it from errors and assist the one seeking to follow the path of the prophets.
3. He should fully desirous of bring the Muslim ummah back to its previous state. He should have the complete urge to unite the Muslim ummah upon the Islamic creed, by adopting the right path. The acknowledgement of the oneness of Allah is the basis upon which the ummah is united. Every effort should be exerted against the disunity of the ummah into groups, which is dividing the ummah today. For those who come together to invite to Allah, there is only one group of Muslims, not calling themselves ‘the group’ (as though others are not, implying that they must be joined).
4. It is compulsory obedience should be to Islamic Monotheism and not to personalities, because the truth is everlasting, whereas persons and men are mortals. Knowing the truth makes it possible to know its people.
5. Invitation for mutual cooperation among the Muslim believers, and to whatever will assist in such is a very important rule in invitation to Allah. As well as distancing oneself from controversies, alongside whatever contributes to such. Rather, we should help and advise one another in the issue upon which we differ, so long as they are matters upon which such disagreements are permissible while distancing

ourselves for acts of enmity as a result of such differences. The basic foundation for Islamic groups is working together and unity. When such is impossible, then cooperation becomes necessary. When this is also impossible, then they should act upon the rule of 'live and let others live'. Other than these, nothing would occur except destruction.

6. As long as we distance ourselves from extremes, we should welcome all the praise worthy efforts of others towards the prevalence of Islam, so long as these efforts are in accordance with the Islamic law. There should be no prejudice with the party to which one is attributed.
7. Difference of opinions in minor issues of Islamic law necessitates sincere advises and politeness. Rather than quarrels and fighting of one another.
8. Self assessments, constant reference to the Quran and Sunnah in all affairs, alongside continuous self reformation are very essential rules.
9. learning the manners of handling differences in the matters regarding Islamic law and deeply studying the principles of handling disputes should be properly understood and well applied.
10. There is the need to avoid indulging in general judgements and being unjust while deciding disputes between men. To judge matters as they truly are is from justice.
11. We should differentiate between the end and the means. For example invitation to Allah is the end (objective),

while the group is the means.

12. There should be steadfastness (consistency) in the objective (target), while being relaxed about the means to be adopted, within the limits of what is permissible in the Islamic law (*Shari'ah*).
13. Attention should be paid to matters of priority. Handling matters according to their importance is from the rules of invitation to Allah. If there occurs any dispute, it should be appropriately tackled at the right time, in the right manner and at the right place.
14. There should be reliance upon previous experiences, avoiding commencing from the scratch because he is not the first person seeking to serve the religion, neither will he be the last. Certainly there is no one who is not in need of advice and guidance and no one is perfect in all respect.
15. To give due respect to the scholars of the Muslim *ummah* who are described with good qualities of creed and adherence to the Sunnah, learning directly from them or their books and respecting them; not oppressing them or insulting them. Not being doubtful regarding their intentions, and not slandering them. Every scholar is sometimes right and sometimes wrong. Errors in rulings will be rejected and thrown back to the one that errs, but his proficiency as a scholar must always be acknowledged and due respect given to him as long as he remains a jurist (*Mujtahid*) – striving in knowledge.
16. Having good opinion about Muslims, interpreting their words possitively and hiding their faults, while bringing

such faults to the attention of the erring person.

17. If a person is predominantly good, his defects should not be mentioned except for reasons that are necessary. On the contrary, if a person is mostly bad, his good should not be mentioned to avoid confusing the people.
18. Religious terminologies should be correctly and appropriately utilized, while avoiding unislamic terminologies and alterations in words such as saying shuuraa (consultation) instead of democracy.
19. The correct position regarding the Fiqh (Islamic Jurisprudence) Schools of thought (*Al-Mazahib*) is that they are great legacies of Islamic Jurisprudence; it is upon us to study them, benefit from them – avoiding fanatism in the adherence to any of them, and not to reject them in totality. Rather we reject their weaknesses, accepting from them only what is right in the light of the Qur'aan, Sunnah and the Understanding of our pious predecessors.
20. The extent to which we can benefit from the West and what they posses of the knowledge of science – based on the guiding principles of our religion – should be properly defined.
21. The importance of consultation *(Shuuraa)* should be asserted alongside the neccesity of learing the jurisprudence (*fiqh*) of consultation in Islam.
22. A preacher is the mirror of his invitation (i.e a reflection of what he is calling others to). He should therefore strive to be a good example always.

23. Following the path of wisdom and beautiful preaching, making the words of Allah:-

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ
وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ... ﴾

> *Invite (mankind, O Muhammad to the way of your Lord. i.e. Islam) with wisdom (i.e. with the divine revelation and the Quran) and fair preaching, and argue with them in a way that is better ...*
>
> (Qur’aan 16:125)

– as the measure of his call and the path to be upon.

24. The caller should adorn himself with patience as this is the attribute of the Prophets and Messengers, and the pivot of their success.
25. Abstainance from extremism and being cautious against its disease, being easy and soft instead; within the limits of Islamic law.
26. The Muslim is a seeker of the truth. It is necessary that he should be brave during his invitation. If you are incapable of preaching the truth, then don’t preach falsehood.
27. The Preacher should avoid being indifferent and its attendant consequences; avoid being negligent in learning its causes and remedies.
28. Saving oneself from rumors and their spread, being aware of their effect on Islamic community.

29. The measure of one's excellence is piety and righteous good deeds. The preacher should keep away from all sorts of tribalism (regional, nationalism etc). He should never affiliate himself to a particular region, tribe, sect or group.
30. The best methodology of invitation to Allah is to present the Islamic facts and methodologies; not presenting doubts and their refutation. Thereafter giving the people the balance of truth, calling them to the foundations of the Religion; talking to them on the basis of their comprehension, seeking for the best methods to get the guidance into them.
31. The Preachers and Islamic groups should constantly putting their trust in Allah, strive their utmost and seek the help of Allah always. They should also be certain that Allah alone guides and helps His call, and that the religion and all affairs lie in the hands of Allah.

These principles, rules and benefits are the fruits of the experiences of many scholars and callers to Allah. We know for sure that if the callers to Allah understand and act upon these, such would be very good for the progress of this effort in inviting to Allah.

All callers to Allah must know that their effort cannot be fruitful except with strict reliance on Allah and trusting in Him alone, in all matters; praying for success and sincerity of intention; keeping away from personal desire and, refering all matters to Allah.

This was the creed of the leading generation Of this *Ummah*. It is a pure and sound creed, a straight and correct path, based upon the methodology of the Qur’aan and Sunnah and sayings of our pious predecessors and, the Imams of the *Ummah*. It is the path that gave life to the hearts of the first generation of this Ummah.

This is creed of pious predecessors, the saved sect, the helped group, Scholars of Hadith, *Ahlul Sunnah wal-Jamaa‘ah*; It is the creed of the four Imams of the followed schools of thoughts, the ceed of majority of the scholars of Islamic jurisprudence (fiqh), scholars of hadith, the scholars and all those who thread their path till this day, so shall the matter be till the day of reckoning.

It is essential that we return to the pure, unadulterated source in respect of our creed, the source from which our pious predecessors took and be silent upon what they were silent on; to engage in worship the way they restricted theirs and to stick to the Qur’aan and Sunnah the way they did; to adhere to the consensus of the predecessors of the ummah and its Imams; and to engage in correct analogical deductions in contemporary issues in the light of their understanding.

The leader of the Believers – Umar bin Khattab ﵁ said:

﴿ قَدْ عَلِمْتُ مَتيٰ صَلاحُ النَّاسِ وَمَتيٰ فَسادهم! اذا جاءَ الفقهُ
مِن قِبَلِ الصّغِيْرِ استَعصَي علَيه الْكَبِيْرُ، واذا جاءَ الفِقهُ مِن قِبَلِ
الْكَبِيْرِ تَابَعهُ الصّغِيرُ، فاهتَدَيا. ﴾

I have come to know when the people are reformed and when they are destroyed. When Islamic Jurisprudence comes from the direction of the young, the elderly *rejects it, when it comes from the elderly, the young accepts (and follows), then they are both guided.*[255]

The leaders of the Believers – Ali bin Abi Taalib ؓ said:

﴿أُنْظُرُوْا عَمَّنْ تَأْخُذُوْنَ هٰذَا الْعِلْمَ ؛ فَإِنَّمَا هُوَ الدِّينُ﴾

Look well, from whom you are obtaining this knowledge? Indeed it is the religion.[256]

The honourable companion Abdullah bin Mas'ud ؓ said:

﴿ لَا يَزَالُ النَّاسُ بِخَيرٍ مَا أَخَذُوا الْعِلْمَ عَنْ أَكابرِهِمْ، فَإِذَا أَخَذُوهُ مِنْ أَصَاغِرِهِمْ وَشِرَارِهِمْ هَلَكُوْا. ﴾

The people will remain good as long as they obtain knowledge from their elderd, for if they obtain it from the young and evil ones among them, they will be ruined.[257]

My respected Muslim brother, knows – may Allah guide us to the truth – whoever tries to get guidance from anywhere other than the Qur'aan and Sunnah, and the understanding of the pious predecessors, or engages in something above Allah's legislation on a matter, he is far away from the right path, and is following a path other than that of the believers.

We are sure that we will die before being able to act upon all the Sunnah (traditions) of the Holy Prophet ﷺ in the right manner, what then is the essence of innovations in the matters of the religion. May Allah have mercy on Imam Malik bin Anas who used to recite the following couplet.

﴿ وخَيْرُ أُمُورِ الدِّيْنِ مَا كَانَ سُنَّةً
وَ شَرُّ الْأُمُوْرِ الْمُحدَثَاتُ الْبَدَائِعُ ﴾

The best affairs in the Religion are those of the Sunnah, while the worst actions are the newly invented affairs.[258]

The *Ummah* unanimously agree that the best worshipper was Allah’s Messenger Muhammad ﷺ. So, any worshipper who contradicts his is an innovation and no innovator acquires nearness to Allah with such worship. On the contrary, his worship distances him further from Allah. So Allah ﷻ says:

﴿ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ١٨ ﴾

Then We have put you (O Muhammad [sal-Allahu ‘alayhi wa sallam]) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not.

(Qur’aan 45:18)

He ﷻ also says:

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ... ﴾

And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who *befools himself?...*

(Qur'aan 2:130)

﴿ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ
مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ ... ﴾

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism); and he is a Muhsin. And follows the religion of Ibrahim (Abraham) Hanif (Islamic Monotheism – to worship none but Allah Alone) ...

(Qur'aan 4:125)

There is no doubt in it that the way to the unity of the Muslim ummah is through the unification of creed – that which the first generation of the Pious Predeceassors were upon. They dominated the entire world with that true creed of Qur'aan and *Sunnah* and established Justice which existed for centuries.

CONCLUSION

The summary of the foregoing is that can we neither reform ourselves nor can our call be successful, except we commence with the most important matter before the less important ones. It must commence with Islamic Monotheism (*At-Tawhid*), which our method of governance, law, morals, manner and social interactions must be built on.

In all these, the commencement must be with the guidance of the Qur'aan and *Sunnah*, based on the understanding of the first generation of this *ummah*. This is the straight path and correct methodology commanded by Allah ﷻ.

He ﷻ Says:

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ
بِكُمۡ عَن سَبِيلِهِۦۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَتَّقُونَ ١٥٣﴾

And verily, this is my straight path, so follow it, and don't follow other paths for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqun (The pious).

(Qur'aan 6:153)

The creed of the Pious Predecessors is the only way by which the *ummah* can be reformed. We invoke Allah for His blessings after having guided us to the path of the Pious Predecessors. May He make us among them and raise us with them under the banner of the leader of mankind, Prophets and Messengers - the intercessor Muhammad ﷺ.

May He not divert our hearts from the truth after having guided us, and make us from His righteous slaves, upholding His Monotheism and adhering to His path. For He is able to do that, the All-Hearing, Ever-Responsive.

May Allah bless our Prophet Muhammad ﷺ, his household and all his Companions.

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END NOTES

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[1] Narrated by at-Tabarani in *Musnad ash-Shamiyin*, Bayhaqi in *shu'b al-Iman*, and ad-Daylami in *Musnad al-firdaws.*

[2] *Saheeh Al-Bukhari (1319)* and *Saheeh Muslim (2658).*

[3] *Saheeh Muslim (2865).*

[4] *Sunan At-Tirmidhi* (2676).

[5] *Saheeh Al-Bukhari (3442), Saheeh Muslim (1037).*

[6] *Sunan At-Tirmidhi(2641).*

[7] Narrated by Imam Ahmad in his *Musnad* (4/103).

[8] These words have been named *Khutbatul Haajah.* It is what has been legislated in times of need. The Prophet ﷺ used to teach it to his Companions to be utilised at the commencement of their talks, in matters of their religion; marriage, or Friday sermons etc. It has been reported by most books of *Sunan* with slight differences in their wording: it is in *Sunan Ibn Majah,* the book of Marriage, the chapter on marriage contracting, in *Sunan At-Tirmidhi, Sunan Abi Daawuud, Sunan An-Nasaa'i,* Abu Ya'la in his *Musnad, At-Tabarani* in *Al-Mu'jamul Kabeer,* Al-Baihaqi in his *Sunan,*and Imam Ahmad *in his Musnad.* There is a mention of the commencing phrase in *Saheeh Muslim,* the book of

Jumu'ah, the chapter of his Friday Sermon. For further study of its chains of narration, see *Khutbatul Haajah* of the great scholar of *Hadith, Shaykh* Muhammad Naasirudeen Al-Albani.

[9] *Saheeh Muslim (1920).*

[10] *Saheeh Sunan At- Tirmidhi* by Al-Albani *(2869).*

[11] *Saheeh Al-Bukhari (2509)* and *Saheeh Muslim (2533).*

[12] Allah tells us in the beginning of the above verse;

> *Muhammad ﷺ is the Messenger of Allah and those who are with him ...*

He ﷺ is the great leader and guide of the followers of the Qur'aan and *Sunnah.* (Translator)

[13] Any action devoid of obedience to the Holy Prophet ﷺ is worthless. Whoever deliberately ignores the Prophet's *Sunnah* will be punished by Allah. (Translator)

[14] This covenant was that which the Ansar of Al-Madina concluded with the Holy Prophet ﷺ in *Lailatul Uqbah,* that they will support him ﷺ and that they will not hesitate to sacrifice their lives for his safety. Or it means the covenant of some of those people who could not participate in the battle of *Badr,* and they promised that if Allah gives them the chance, they would remain steadfast in some other battles, and would not turn back. Narrated Anas ؓ:

> My uncle Anas bin An-Nadr ؓ could not participate in the battle of *Badr*. He said: 'O Allah's Messenger ﷺ, I

was absent from the first battle you fought against the pagans. By Allah, if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight.' On the day of *Uhud* when the Muslims turned their backs and fled, he said, 'O Allah, I apologize to you for what these (i.e. his companions), have done, and I denounce what these (i.e. the pagans) have done.' Then he advanced and Sa'd bin Mu'adh met him, he said: 'O Sa'd bin Mu'adh, by the Lord of An-Nu'adh, Paradise! I am smelling its aroma ahead (i.e. from the direction of the mountain of *Uhud*.' Later on Sa'd ﵁ said, 'O Allah's messenger ﷺ! I cannot achieve or do what he (i.e Anas bin An-Nadr ﵁) did. We found more than eighty wounds from swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following verse was revealed concerning him and other men of his sort. *'Among the believers are men who have been true to their covenant with Allah.'* (Translator)

[15] *Saheeh Al-Bukhari (2509), Saheeh Muslim (2533).*

[16] *Hadith* of Abdullah bin 'Amr bin Al-As. (Translator)

[17] As reported by Abu Sa'eed Al-Khudhri ﵁. (Translator)

[18] *Saheeh Al-Bukhari (3269), Saheeh Muslim. (2669)*

[19] *Saheeh Muslim (1017).*

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[20] If any of the Prophet’s Companion performed an action in the presence of the Holy Prophet ﷺ and he ﷺ approved of such by keeping silent, it is also counted as a *Sunnah*. (Translator)

[21] *Hadith* of ‘Irbaad bin Saariyah ؓ. (Translator)

[22] *Saheeh Sunan Abi Daawuud* of Al-Albani.

[23] *Hadith* of Mu’awiya bin Abi Sufyaan ؓ. (Translator)

[24] *Saheeh Sunan Abi Daawuud* of Al-Albani

[25] *Hadith* of Abdullah bin ‘Umar ؓ. (Translator)

[26] *Sunan At-Tirmidhi Chapter on al-Fitan (2165)*, Ahmad (1/18)

[27] Al-Laalakaa’i in *Sharh Usuul ‘Itiqaad Aal Sunnah wal-Jamaa‘ah*

[28] *Ahlul Hadith* and *Salafi* both come under this meaning. (Translator)

[29] See *Tafseer Ibn Kathir*, commentary on Qur’aan 3:106

[30] From these, we can understand the falsehood of those who say that *Salafiyah* is a periodic phase, not an Islamic school of thought. This is because the *Salafi* School of thougt consist of two strong foundations; the good example and the sound methodology. The example to be followed are the three generations of the companions (*Sahaabah*), their successors (*Taabi’un*) and those who followed them in goodness. *Al-Manhaj* (Methodology) is the way that was being followed during these three generations, in the understanding of creed, evidencing, knowledge, faith and all aspects of the Islamic law.

With this, it is clear that ascribing oneself to *Salafiyah* in methodology, is praise worthy. This is because, the pious predecessors are the best of this Ummah as attested to by the Prophet ﷺ. Attributing ones self to it however, devoid of the fulfillment of its condition in creed and deeds, manifestly and hiddenly, is not deserving of praise. This is because, the consideration is in respect to its application not simply the wordings.

[31] *Saheeh Muslim (8), At-Tirmidhi (2610), An-Nasai (4990), Abu Daawud (4695), Ibn Maajah (63) and Ahmad (1/27).*

[32] *Al-Hilhaad* (Denial) means inclining or turning away from the truth. Included in this are *At-Ta'teel, At-Tahreef, At-Takyeef* and *At-Tamseel. At-Ta'teel* means the refusal to establish that Allah has Attributes, or acknowledging some and rejecting some. *At-Tahreef* means altering the wordings or meaning of verses of the Qur'aan and *Ahadith* of the Prophet, wrongly interpreting them away from their evident meanings. Every *Tahreef* implies *Ta'teel* but not every *Ta'teel* implies *Tahreef. At-Takyeef* means trying to explain the form of Allah's Attributes, while, *At-Tamseel* implies comparing these attributes of those of the creatures.

[33] It is forbidden to imagine how Allah's Essence is or how His Attributes are.

[34] The rising over the Throne (*Al-Istiwaa'i*) and being the Most High are two attributes that are established for Allah in a manner that befits His Magesty and the explanation of the term *Istiwa* to the Pious Predecessors is rising and ascending. These

Predecessors use these words in explaining the meaning of *Istiwa* without exceeding such in their explanations. They do not intend by these explanations as including authority or subjugation. How this Istiwa is, is unknown, none knows it except Allah. However, believing in it is a must, based on extablished evidences. Asking about how it is, is an innovation because its reality to known only to Allah and the Prophet's Companions never asked such questions.

[35] These verses in their order or *Qur'aan 7:54, Qur'aan 10:3, Qur'aan 13:2, Qur'aan 20:5, Qur'aan 25:59, Qur'aan 32:4, Qur'aan 57:4.*

[36] *Imam Al-Haafidh* Ishaq bin Rahaway (may Allah have mercy on him said:

> *The consensus of the people of knowledge (Scholars) is that He ﷻ rose above the Throne and has the knowledge of everything in the depth of the seventh earth.*

Narrated by Imam Adh-Dhahabi in *Al-Uluw lil Aliyi Gaffar.*

[37] *Hadith* of Abu Sa'eed Al-khudri, the incidence with Dhul khuwais-rah Al-Tamimi. (Translator)

[38] *Saheeh Al-Bukhari (4094)* and *Saheeh Muslim (1064).*

[39] *Saheeh Bukhari (529)* and *Saheeh Muslim (633).*

[40] *Saheeh Bukhari (7056)* and *Saheeh Muslim (758).*

[41] Reported by Imam al-Baghawi in *Sharhu Sunnah.*

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[42] Imam al-Laalkaa'i in *Sharhu Usuul I'tiqaad Ahlul Sunnah wal-Jamaa'ah.*

[43] See *Lum'atul I'tiqaadil Haadi ila Sabeeli Rashaad* by Imaam ibn Qudamah al-Maqdisi.

[44] Reported by Imam Al-Baghawi in *Sharhu Sunnah*.

[45] Imam Al-Baghawi in *Sharhu Sunnah*.

[46] Imam al-Baghawi in *Sharhu Sunnah.*

[47] See *Sharhu Al-Aqeedatu At-Tahaawiyah*.

[48] Imam adh-Dhahabi in *Al-'Uluw lil-'Aliyil Ghaffar.*

[49] Only then will he be counted among the *Ahlul Sunnah wal-Jamaa'ah*. Otherwise, he won't. (Translator)

[50] Narrated by Abu Hurairah رضي الله عنه the Prophet ﷺ said:

> *Angels come (to you) in succession by night and day, and all of them get together at the time of Fajr and Asr prayers. Then those who have stayed with you overnight, ascend unto Allah, Who asks them, (and He* جل جلاله *knows the answer better than they) 'How have you left my slaves?' They reply, 'We left them while they were praying and we came to them while they were praying.'*

The Prophet ﷺ also said:

> *If anyone of you says Ameen (during the the prayer at the end of the recitation of Suurat Al-Fatihah) and the*

> *angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven"*
>
> (Translator)

[51] In Arabic, *Istaqama* means standing firm i.e., they stood firm in respect of Islamic Monotheism, believing in Allah's Oneness and worshipped none but Him ﷻ. They performed all that was ordained by Him and abstained from all that He had forbidden. (Translator)

[52] *Saheeh Al-Bukhari (1999), Saheeh Muslim (2107)* .

[53] *Saheeh Al-Bukhari (5605), Saheeh Muslim (2106).*

[54] All these have been distorted by those to whom they were revealed except the Qur'aan. (Translator)

[55] *Saheeh sunan Tirmidhi* by al-Albani (2910).

[56] Miracles are extra-ordinary incidents beyond human ability. Allah ﷻ manifests them in the hand of His Prophet when he prays for such for the confirmation of his truthfulness. The occurrence of Miracles is that which is possible, this is because Allah is He ﷻ who creates the causes and the effects; He ﷻ is able to alter His order of the universe. This is not strange because Allah is able to do all things and He does as He wills faster than the blinking of the eyes. He ﷻ says:

> *Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – and it is!*
>
> (Qur'aan 36:82)

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[57] The word *Taghut* covers a wide range of meanings: It means anything worshipped other than Allah i.e., all false deities such as Shaytan, devils, idols, stones, the sun, stars, angels, human beings or Messengers of Allah, who are falsely worshipped; likewise, saints, graves, rulers and leaders are falsely worshipped and wrongly followed. Sometimes *Taghut* means a false judge who gives a false judgment. (Translator)

[58] Narrated Jabir bin Abdullah ﷺ that he heard Allah's Messenger ﷺ saying:

> *When the people of quraish did not believe me [in the story of my Isra (Night Journey)], I stood up in Al-Hijr and Allah displayed Jerusalam in front of me, and I began describing it to them while I was looking at it.*

(Saheeh Al-Bukhari vol.5 Hadith No.226). (Translator)

[59] This is proven in *Saheeh Al-Bukhari*, *Saheeh Muslim* and the books of *Sunan* and *Masaaneed* in respect of what happened on that blessed night.

[60] Such as the news of the martyrdom of the three leaders in the battle of Mutah. (Translator)

[61] *Saheeh Muslim (2797).*

[62] Here it is stated that no person knows the time of the occurence of the ressurection besides Allah. In many narrations of Al-Bukhari, Muslim and in the *Musnad* of Imam Ahmad, the Holy Prophet ﷺ has been reported to have stated that these matters are those of the unseen and no person knows about them

except Allah. To therefore believe that the Holy Prophet ﷺ had the knowledge of these things, is absolutely false. In the *hadith* of Jubreel wherein he asked the Holy Prophet ﷺ about the day of judgement, he ﷺ replied saying:

> *"The answerer has no better knowledge than the questioner".*

Also, the mother of the believers, Aisha (may Allah be pleased with her) said:

> *Whoever claims that the Holy Prophet ﷺ knew about future incidents, has fabricated a lie against Allah.*
>
> (Shawkani vol No.4 p.143). (Translator).

[63] *Saheeh Al-Bukhari (2768), Saheeh Muslim (2922).*

[64] The tribulation of the appearance of the *Dajjal* will be one of the greatest tribulations. This is because he will be the source of disbelief, misguidance and tribulation, and as a result of this, all Prophets warned their people about him. The Prophet ﷺ sought the refuge of Allah from the trial of the *Dajjal* at the end of every *salaat* (prayer) and warned his *ummah* about him.

[65] Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said:

> *The Hour will not be established until the sun rises in the west, and when the people see it, then whoever will be living on the surface of the earth will believe, and at that time, no good will it do a person to believe then, if he did not believe before.*
>
> (Translator).

[66] It is described as being sharper than a sword and thinner than a hair. The righteous will pass over this bridge successfully, while the wrongdoers will fall down from it into the hellfire. The walking speed of the people will be according to their deeds. Some will be so lucky that they will pass over it within a moment, some others will pass over it like electric current, some like very swift wind, others like a swift horse, some like camels, some running over it, some walking over it, while some others will pass crawling over it. There will be those who will be so unlucky that the angels of the Fire will swoop upon them and throw them into the Hell-fire. (Allah's protection is sought against the Fire). In essence, everyone will cross the bridge according to his deeds. Whoever crosses it *(As-Sirat)* easily, will enter into the Paradise easily. After crossing the *Sirat*, the successful ones will stay on A*l-Aeraf* – a wall with elevated places. Then they will be allowed to go into Paradise after having had their hearts purified from all forms of impurities.

[67] *Saheeh al-Bukhari (6208).*

[68] *Saheeh al-Bukhari (6213), Saheeh Muslim (2291).*

[69] *Saheeh al-Bukhari (6213), Saheeh Muslim (2291).*

[70] This intercession is based on two conditions. Firstly that Allah ﷻ grants permission for intercession based on His saying;

> *... Who is he that can intercede with Him except with His Permission? ...*
>
> (Qur'aan 2:255)

Secondly, that Allah ﷻ is pleased with the intercessor and the one being interceded for based on His ﷻ saying,

> *... and they cannot intercede except for him with whom He is pleased ...*
>
> (Qur'aan 21:28)

[71] See S*aheeh Jaami's-Sagheer* by Al-Albani. Hadith no.3882.

[72] *Saheeh Al-Bukhari (6182), Saheeh Muslim (2850).*

[73] *Hadith* of Jabir bin Abdullah ؓ. (Translator)

[74] *Saheeh Sunan At-Tirmidhi* of Al-Albani.

[75] *Hadith* of Abidah bin Samit ؓ. (Translator)

[76] This was after the creation of water and His Throne. After studying the Qur'aan and authentic narrations from Allah's Messenger ﷺ, it is evident that both of these things (water and the Great throne) had been created before the pen. (Translator)

[77] *Saheeh Sunan At-Tirmidhi* by Al-Albani .

[78] As nobody can get any blessing without the leave of Allah, Similarly the blessing of faith depends upon the will of Allah. Nobody can get this blessing himself, nor can he give it to anyone. So even if the Prophet ﷺ wills to make the entire people believers, he cannot do so. (Translator)

[79] *Hadith* of Abdullah bin ‘Amr bin Al-As (may Allah be pleased with them both). (Translator)

[80] *Saheeh Muslim (2654).*

[81] Ibn Abbas رضي الله عنهما relates:

> *I was riding behind the Holy Prophet one day when he said: ‘Boy, I would instruct you in some matters. Be watchful of Allah, He will be watchful of thee. Safegaurd His commandments, He will ever be with you. When you must ask, ask of Allah alone; and when you must seek for help, implore Allah alone for help. Remember that if all the people were to combine to bestow some benefit upon you, they would not be able to bestow anything upon you except that which Allah has appointed for you, and if all of them were to combine to do you harm, they would not be able to afflict you with anything except that which Allah has decreed against you. The pens have been lifted and the ink of the books has become dry’.*
>
> Saheeh Sunan At-Trimidhi (2516) of Al-Albani. (Translator)

[82] *Imaan (Faith):* Linguistically means believing, evident submission and affirmation. As a religious terminology, it implies all acts of obedience, either manifest or hidden; hidden actions such as the actions of the heart which is its convictions; manifest actions which are those of the limbs, consisting of the obligatory and encouraged acts. Faith is what the heart is convinced of and is confirmed through deeds. Its fruits are clearly from obedience to the commandments of Allah and abstainance from all He ﷻ has forbidden, for when knowledge is devoid of deeds, such knowledge is lacking in benefit. For if knowledge, devoid of deeds benefits, it would have benefited

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Iblis (*Shaytan*), who knew for certain that Allah was one without partner and his own end was certain. However, when he was commanded to bow to Adam, he refused, was arrogant and became a disbeliever, his knowledge did not benefit him in the least; this is because knowledge devoid of deeds has no weight with the Lord of the *Aalamin* (worlds). This was the understanding of the Pious Predecessors. Knowledge is never singly mentioned in the Qur'aan devoid of deeds; rather it is mentioned in conjunction with righteous deeds in many verses of the Qur'aan.

[83] This was said by the Imams – Al-Awzaa'i, Sufyaan Ath-Thauri, Al-Humaydi and others. It was a well known saying of theirs as reported by Al-Laalakaa'i and Ibn Battah.

[84] *Saheeh Muslim,* Book of Faith (38).

[85] *Saheeh Muslim.*

[86] *Hadith* of Abu - Amama Al-Bahli. (Translator)

[87] *Saheeh Sunan Abi Daawuud* by Al-Albani.

[88] *Saheeh Muslim,* Book of *Imam* (faith) Hadith 49.

[89] This narration was reported with authentic chains of transmission by Imam al-Laalaka'i in his beneficial book *Sharhu Usulul I'tiqaad Ahlul Sunnah wal Ijmaa'i Sahaabah wal Tabi'iin.*

[90] Ibid.

[91] Ibid.

[92] Ibid.

[93] Ibid.

[94] See *Kitaabul Eemaan* by *Shaykhul Islam* Ibn Taimiyah.

[95] See *Fathul Baari*, vol 1 page 62, Book of Faith.

[96] An explanation of the *Muatta* Imam Malik. (Translator)

[97] See *Kitaabul Eemaan* by *Shaykhul Islam* Ibn Taimiyah.

[98] Here *insha-Allah* implies certainty. (Translator)

[99] *Saheeh Muslim (975).*

[100] Narrated by Imam Al-Laalaka'i in *Sharhu I'tiqaad Ahlul Sunnah.*

[101] *Saheeh Al-Bukhari,* Book of Faith (22). *Saheeh Muslim,* Book of Faith (183).

[102] Narrated by Anas ﵁ that the Prophet ﷺ said:

> *Allah will say to that person of (Hell) Fire who will receive the least punishment, 'if you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say: 'while you were in the backbone of Adam, I asked you much less than this, (i.e. not to worship others besides me). But you insisted on worshipping others besides me.'*
>
> (Saheeh Al- Bukhari.vol.4. Hadith No.551).

[103] *Hadith* of Abu Dhar ﵁. (Translator)

[104] *Saheeh Al-Bukhari (1180). Saheeh Muslim (94).*

[105] Narrated by Imam Al-Laalaka'i in *'Sharh Usulul I'tiqaad Ahlul Sunnah wal-Jamaa'ah.*

[106] That is when a Muslim commits a major sin, his faith departs from him. But when he repents, his faith returns, it is strenghtened with obedience to Allah and His Messenger ﷺ, as well as, engaging in righteous good deeds. (Translator)

[107] Imam Al-Laalaka'i in *Sharh Usulul I'tiqaad Ahlul Sunnah wal-Jamaa'ah.* In this book, Imam Laalaaka'i writes that the great Scholar of *Hadith* Abu Abdullah Muhammad bin Ismail Al-Bukhari (may Allah have mercy of him) said:

> *I met more than one thousand Scholars of Ahlul Sunnah wal-Jamaa'ah in Hijaz, Syria and Egypt. I had been meeting them for more than forty-six years and all of them were present during that period.*

Thereafter, the Imam said after mentioning the names of more than fifty Scholars (from whom he learnt),

> *We have limited these number for brevity sake, I never saw any of these leaders opposing each other on the fact that the religion (faith) consists of words and deeds. As Allah says:*

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ
وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ٥﴾

> *And they were not commanded, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him, and perform as – Salat (Iqamat-s-salat) and give Zakat and that is the right religion.*
>
> (Qur'aan 98: 5)

Thereafter, he (may Allah have mercy on him) stated the remaining beliefs of these people.

[108] See *Fathul Baari* vol 12, page 59.

[109] *Saheeh Al-Bukhari.*

[110] *Hadith* of Abdullah bin Umar (may Allah be pleased with them both). (Translator)

[111] *Saheeh Al-Bukhari,* book of manners (5753). *Saheeh Muslim,* Book of Faith (60).

[112] *Saheeh Muslim*, book of Faith (61).

[113] *Hadith* of Abu Dhar Al-Ghiffari ﷺ.

[114] *Saheeh Al-Bukhari*, book of manners (5698). *Saheeh Muslim*, book of Faith (61).

[115] *Saheeh Al-Bukhari*, book of manners (5754), *Ahmad (4/33).*

[116] *Saheeh Al-Bukhari*, book of manners (5752).

[117] Whoever's has his Islam established based on certainty, such cannot be denied because of a doubt. This *salafi* principle was the basis adhered to by our Pious Predecessors. They were the

most distant people from declaring Muslims as disbelievers and for this reason when Ali bin Abi-Taalib was asked, if the people of Nahraawan (those who rebelled against him), were disbelievers, he replied:

> *‘They fled from disbelieve’*. He was asked: *‘Are they hypocrites?’* he replied: *‘The hypocrites remember Allah only a little, while these ones remember Allah day and night. There are rather our brothers who have been unfair to us’.*

(Narrated by Al-Bayhaqi in his *Sunanul Kubraa, vol 8 page 173*).

As a matter of necessity, it is essential to distinguish between the act of disbelief and the person who engages in such act, because not everyone who engages in an act of disbelief is a disbeliever. Rather, we should distinguish between declaring a word as that of disbelief and that the person who utters such is a disbeliever. Ibn Taimiyah said:

> *The one who misinterpretes (a text) is not like one who rejects it (the text). Likewise, an ignorant person is not comparable to an evil one. Rather, everything has got its measure.*

(Majmuu’atu Rasaa’il wal-Masaa’il 3/382).

He also said:

> *If this is known, then the declaration of these ignorant ones and their likes as having disbelieved is not permissible, until the proof has been established*

> *against them after they have been explained to that they have acted contrary to the Messenger ﷺ, even though, there is no doubt that, their words are those of disbelieve. This applies to all cases of declaring Muslims as haven disbelieved.*
>
> (Majmuu'atu Ar-Rasaa'il wal-Masaa'il 3/348)

[118] *Hadith* of Abu Hurairah ؓ. (Translator)

[119] *Saheeh Sunan Abi Daawud* by Al-Albaani.

[120] Hypocrisy is of two types: Hypocrisy of faith and Hipocricy of deeds.

> Hipocricy of Faith means that the doer hides disbelieve in his heart, but manifests Faith in words and deed. Such a hypocrite will be condemned to the lowest depth (grade) of the Fire. This includes denying what the Messenger ﷺ had come with, or being displeased with the dominance of Islam etc. On the other hand, hipocricy of deed, which is also refered to as lesser hypocricy, means that a man acts contrary to the orders of Islamic law, but by this, he does not go out of the fold of Islam, such as when he speaks he lies, when he promises he doesn't fulfil, when he is entrusted (with something) he betrays, when he is involved in disputes he insults, as they have been mentioned in the hadith regarding the characteristics of hypocrites.

[121] *Hadith* of Abdullah bin Masu'd ؓ. (Translator)

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[122] *Saheeh Al-Bukhari*, Book of Faith (48). *Muslim,* Book of Faith (64).

[123] *Hadith* of Abdullah bin Umar ﷺ.

[124] *Saheeh Al-Bukhari*, Book of knwledge (121). *Muslim*, Book of Faith (65).

[125] *Saheeh Sunan* Abi Daawuud of Al-Albani.

[126] *Hadith* of Abu Hurairah ﷺ. (Translator)

[127] *Saheeh Muslim*. Book of Faith (67).

[128] *Hadith* of Sahl bin Sa'd As-Sa'di. (Translator)

[129] *Saheeh Al-Bukhari, (2898).*

[130] *Hadith* of Abdullah bin Masu'd ﷺ. (Translator)

[131] *Saheeh Al-Bukhari*, book of Pre-Ordainment (6221).

[132] *Saheeh Sunan Abi Daawuud* of Al-Albani.

[133] That is why, we cannot categorically say in respect of one who is killed in Allah's cause or dies naturally as haven died a matyr. This is because the intention is known to Allah alone. The correct thing is to say, "We pray Allah grants him matrydom", "I hope for him martyrdom, *insha Allah* – we do not praise anyone before Allah". These should be stated as invocation and not a confirmed statement, because this would imply commenting upon the acts of Allah without knowledge.

[134] *Hadith* of Abu Hurairah ﷺ. (Translator)

[135] *Hadith* of Abu Hurairah ﷺ. (Translator)

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[136] *Saheeh Al-Bukhari (652).*

[137] *Al-Muwaalaah* (Friendship for the sake of Allah): linguistically means Love, concerning whoever you love. It is the opposite of *Al-'Adaawah* (enmity). It can summarily be explained as loving, helping and following. It means moving close or nearing something.

Al-'Adaawah (enmity) linguistically means enmity and abstaning: wanting to harm or revenge. It is the feeling of the heart of intending harm and wanting revenge. An enemy is the opposite of a friend. It can be summed up as distancing from and disagreeing, it is the opposite of friendship.

Al-Muwaalaah and Al-'Adaawah technically: *Al-Muwaalaah* has love as its foundation while hatred is the foundation of *Al-'Adaawah.* There are both deeds of the heart and the limbs partake therewith; such as assisting, liking, cooperating, striving in Allah's path (*jihad)* and migrating. *Al-Muwaalaah* therefore implies moving closer to something through speech, action or deeds, while *Al-'Adaawah* is the opposite of that. From this we know that there is virtually no difference from the linguistic and technical meaning of both and, Allah has ordered the Muslim to exhibit complete love to fellow believers and complete enmity to the polytheists. The *Muwaalaah* of a believer can never be complete except with complete abstainance from the polytheists. This is as a matter of compulsion.

[138] As the Holy Prophet ﷺ said:

﴿اَلْمُوْمِنُ لِلْمُوْمِنِ كَا لْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا . ﴾

A believer is to another believer is like a building whose bricks strengthen each other.

In another *hadith* it is:

﴿مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَوَادِّهِمْ وَ تَرَاحِمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ إِذَا
اشْتَكٰي عَنْهُ عَضْوٌ تَدَ اعيٰ لَهُ سَائِرُ الْجَسَدِ بِا لْحُمَّي وَالسَّهْرِ. ﴾

The similitude of the Muslims is like a single body, if any part of the body feels an ailment; all other parts of the body feel the samething; (such as) fever and restlessness.

(Translator)

[139] The word *Taghut* covers a wide range of meanings: it means anything worshipped other than Allah (Allah,) i.e. all the false deities. It may be Satan, devils idols stones, sun, stars, angels, human beings e.g Messengers of Allah, who were falsely worshipped and taken as *taghut*. Likewise saints, graves, rulers and leaders are falsely worshipped and wrongly followed. Sometimes *taghut* means a false judge who gives a false judgment:

[140] See *Silsilatul Ahaadithu Saheehah* by Al-Albani (998).

[141] *Hadith* of Anas bin Malik ؓ (Translator).

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[142] *Saheeh Al-Bukhari*. Book of Faith (21).

[143] *Hadith* of Abu Amama Al-Bahli ؓ. (Translator)

[144] *Saheeh Sunan Abi Dawud, hadith no. 46.*

[145] *Hadith* of Anas bin Malik ؓ. (Translator)

[146] *Saheeh Al-Bukhari. Book of Faith (13).*

[147] It is compulsory for every Muslim to obey the orders of Allah and His Messenger ﷺ. Abu Hurairah states that Allah's Messenger ﷺ said:

> *By He in whose Hands is my life; none of you will have faith till he loves me more than his father and his children.*
>
> (Saheeh Al-Bukhari). (Translator)

[148] *Saheeh Al-Bukhari (6398).*

[149] *Al-Karaamah* (Miracles): This is an extraordinary occurrence that is not followed by claim to Prophethood nor does it neccesitate Prophethood. Allah allows it to occur in the hands of some of His righteous servants – those who are strict adherents to the rulings of the Islamic law – as an honour for them. When it is however not accompanied by authentic Faith and righteous actions, then it is a prelude to punishment. It occurred among the generality of the Predecessors, as it has been mentioned in *Suratul Kahf* among others; and within this *ummah*, among the Companions and the *Tabii'uun* as it happened to 'Umar bin Khattab; where he said: *"O troops! The mountain"* and many

other similar occurrences. In the books of authentic *Sunan* and *athar* (narrations), many cases of miracles that Allah honoured His righteous servants – those working with the *Sunnah* of His Prophet ﷺ – have been narrated by thousands of scholars and other than them among trustworthy persons and witnesses. It has always been evident in the *ummah* and will remain for as long as Allah wills. The occurrences of these miracles from the *Auliyahs* of Allah in reality are from the miracles of Prophethood, because indeed miracles don't occur to anyone of them except with the blessings of following their Prophets upon the guidance of their religion and their legislation. It is from the matters that are logically possible.

What Allah grants His believing servant of opening for him the door to knowledge is better and greater than numerous extraordinary occurrences that we hear about or read of. Among the miracles that have been narrated from our Pious Predecessors is their steadfatness upon the Qur'aan and the *Sunnah*; their obedience to it and their pleasure with its rulings; their success in knowledge and deeds. However, the non-occurence of such miracles to some Muslims is not an indication of their weakness. This is because such miracles occur for certain reasons, including strengthening the faith of Allah's slave. For this reason, many Companions of the Holy Prophet ﷺ, never witnessed anything of such miracles as a result of their strong beliefs and the perfection of their convinction. Also, among the reasons for the occurrence of such miracles, is the establishment of evidences against the enemies. These miracles cannot simply be explained with one's reasonings; rather, they are restricted by established guidelines in the religion. It (such miracles) has the following conditions: that it does not negate any religious injunctions or principles; that it occurs for the living and as a necessity. If one of these conditions is lacking, then this is not a miracle, rather, it is a deception, an illusion or from the *Shaytan*. Miracles do not establish any religious rulings neither do they negate it, for the sources of religious rulings are well known in the book of Allah (Qur'aan), the *Sunnah* of His Prophet and the consensus of the Scholars of the *ummah*. Whoever among the Muslims is granted such miracles, should be most grateful to Allah for this favour and he should seek from Allah steadfastness and protection against tribulations and trials; and that Allah does not make it a source of arrogance before the people which could lead to destruction, for how many persons have been lead to destruction as a result of the *Shaytan's* deception on them from this path, and such occurrences became disastrous for them. The characteristics of the *Auliyah* (friends) of Allah ﷻ have been mentioned by Him ﷻ in many verses of the Qur'aan and they have been brought together in *Suratul Furqaan* (Qur'aan 25) from verses 63 – 74, and the Prophet has also mentioned them in numerous sayings of his. Examples of these are; Faith in Allah, His angels, His Prophets, His books, the day of resurrection, divine preordainment (its good and evil), Piety – this is the fear of Allah and acting according to the *Sunnah* of His Prophet, preparation for the day of resurrection, loving and hating for the sake of Allah, and their sight reminds one of Allah, they walk on the earth humbly and when the foolish ones talk to them, they simply reply them with words of peace, and they remember their lord standing and prostrating and they supplicate saying: “*O Allah, avert from us the punishment of the fire”,* when they spend they are neither miserly nor extravagant, they do not call on others besides Allah, they do not the kill the soul that Allah has made forbidden except for a just cause, they do not indulge in fornication and do not engage in false witnessing, when they are reminded of Allah’s signs, they never ignore such. Their prayer is: *“Our Lord, grant us from our wives and our offspring the comfort of our eyes, and make us leaders of the pious…”* and other attributes that are established in the Qur’aan and the *Sunnah*.

[150] *Hadith* of Abu Hurairah رضي الله عنه. (Translator)

[151] *Saheeh Al-Bukhari* (*6137*).

[152] Ibn Qudaamah Al-Maqdisi (may Allah have mercy on him) said: Magic may involve tieing, incantations and words – spoken or written, or doing something that impacts on the body of the afflicted, his heart or his intellect without it being a direct attack on him. It has its realities among which is its killing or injuring; affecting a man’s relationship with his wife – such as in their sexual relationship or bringing about their seperation. Also from its effects, is what creates enmity or love between two persons. Imam Ash-Shaafi’i said:

> *If this is established, then the learning and teaching of Magic is forbidden, we do not know of any difference of opinion on this. Our companions have said that the magician is a disbeliever, for his teaching and learning*

of magic irrespective of whether he considers his action lawful or not. Thereafter he said about the reality of magic: *If not that magic has a reality, Allah ﷻ would not have commanded seeking protection with Him ﷻ against it. Allah says:*

﴿...وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ
أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ
حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا مَا
يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ
أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ
وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ
وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ
١٠٢﴾

... but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us). And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone

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> *except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew ...*
>
> (Qur'aan 2:102)
>
> See *Al-Mughni* volume 8 pages 150-151

[153] *Saheeh Al-Bukhari (6990).*

[154] *Hadith* of Abdullah bin Abbas and Abu Hurairah (may Allah be pleased with them both). (Translator)

[155] Narrated by Al-Haakim in *Al-Mustadrak,* and authenticated by *Al-Imaam* Al-Albani in *Al –Mishkat.*

[156] *Saheeh Sunan Abi Dawuud* of Al-Albani.

[157] *Hadith* of Abdullah bin Umar (may Allah be pleased with them both). (Translator)

[158] *Saheeh Sunan at-Tirmidhi* of Al-Albani.

[159] Blind Followership *(Taqleed):* This refers to the adherence of a matured, responsible Muslim – one who is obligated under the Islamic law – to a particular school of thought (*Madhab*) of a person whose views are not evidences in themselves. It can also be defined as the acceptance of the views of someone without knowing his evidences, or making reference to views devoid of evidences.

The blind follower is he who blindly follows a person in all of his words or deeds, not believing that the truth could exist elsewhere, neither does he know the evidences for positions taken by him whom he is blindly following. He also doesn't accept a speech other than his, even when the truth is contrary. There is no disagreement among the Scholars of the *ummah* that blind followership is not knowledge and the blind follower must never be regarded as a Scholar. Allah ﷻ has cursed blind followership and has forbidden us from it in numerous verses of the Qur'aan. He ﷻ says:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُواْ
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا
وَلَا يَهْتَدُونَ ١٠٤﴾

> *And when it is said to them: 'Come to what Allah has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful).' They say: 'Enough for us is that which we found our fathers following,' even though their fathers had no knowledge whatsoever and nor guidance.*
>
> (Qur'aan 5:104).

The Scholars among the Pious Predecessors and the Imams of guidance all forbade blindly following someone, for it is one of the causes of weakness and arguments within the Muslims; Whereas, there is good in unity, adherence to and a return in times of disagreements to Allah ﷻ and His Messenger ﷺ. For this reason, the Companions رضي الله عنهم never indulged in blindly following anyone among themselves in totallity in the matters of the Religion. Also the four great Imams (may Allah have mercy on them all) never blindly held on to their opinions. Rather, they abandoned their views for the *hadith* of the Holy Prophet ﷺ (when they contradict), and they opposed anyone blindly following them without knowing the evidences for their opinions. Imam Abu Hanifah (may Allah have mercy on him) said:

> *If the hadith (narration) is authentic, then it is my school of thought.*

He also said:

> *It is not permissive to accept our opinions without knowing our evidences.*

Imam Maalik bin Anas (may Allah have mercy on him) said:

> *I am only human, I am sometimes right and sometimes wrong. Look into my views, whatever is in comformity with the Book of Allah and the Sunnah of the holy Prophet ﷺ, accept such; whatever contradicts these, should be instantly rejected.*

Imam Ash-Shaafi'i (may Allah have mercy on him) said:

> *Whatever opposes authentic Prophetic narrations from my sayings, I withdraw such both in my lifetime and after my death.*

Imam Ahmad bin Hambal said:

> *Do not blindly follow me, nor Maalik, nor Shaafi‘i, nor Al-Awzaa’iy, nor Ath-Thawry, rather take from the Ahadith from which they took.*

There are numerous sayings from the Scholars on the issue of blind followership. This is because they comprehend the saying of Allah ﷻ:

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا
مَّا تَذَكَّرُونَ ﴿٣﴾ ﴾

> *… Follow what has been sent down to you from your Lord (the Qur’aan and Prophet Muhammad’s Sunnah), and follow not any Auliya’ (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!*
>
> (Qur’aan 7: 3)

[160] *Hadith* of Abu Hurairah ؓ. (Translator)

[161] *Saheeh Al-Bukhari (7137).*

[162] *Hadith* of Anas bin Malik ؓ. (Translator)

[163] *Saheeh Al-Bukhari (7142).*

[164] *Saheeh Al-Bukhari (2797). Saheeh Muslim (1835).*

[165] *Saheeh Muslim (4785).*

[166] It had been the way of the Pious Predecessors to pray for the reformation and steadfastness of the leaders and Rulers of the Muslims. Imam Al-Fudayl bin ‘Iyad said:

> *If I possessed one supplication that would be answered, I would have invoked it for the Ruler. We have been ordered to pray for their reformation. We have not been ordered to curse them, though they may be oppressive, because they will face its consequence, whereas their reformation will be beneficial for them, as well as the Muslims in general.*

Imam Hasan Al-Basri (may Allah have mercy upon him) said:

> *May Allah forgive you! Know that the oppression from the kings is the revenge from Allah as His Punishment, and Allah's Punishments cannot be faced with swords. But we can save ourselves from His punishments by invocations, repenting to Him* ﷻ *and by leaving all evils and sins. Indeed, if you face the punishment of Allah with swords then it will become more severe and harmful.*

[167] *Hadith* of Auf bin Malik رضي الله عنه. (Translator)

[168] *Saheeh Muslim (1855).*

[169] *Saheeh Muslim (1854).*

[170] *Saheeh Al-Bukhari (7144).*

[171] *Saheeh Al-Bukhari (7257).*

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[172] *Saheeh Muslim (363).*

[173] *Saheeh Sunan At-Tirmidhi of Al-Albani. Abdullah bin Mas'ud* رضي الله عنه *said:*

> *The love of Abu Bakr and Umar and the acknowledgement of their merits is a part of the Sunnah. Imam Maalik (may Allah have mercy on him) said: 'The Pious Predecessors used to used to teach their children the love of Abu Bakr and Umar just as they thought them the chapters of the Qur'aan.'*
>
> Al-Lalakaa'i in *Sharhu Usul I'tiqaadi Ahlul Sunnah.*

[174] *Saheeh Al-Bukhari.*

[175] Most of the Companions رضي الله عنهم were not involved in the tribulations. When it occurred, the Companions were in tens of thousands. Yet, less than hundred got involved in the tribulations. In fact their number was less than thirty, as reported by Imam Ahmad in his *Musnad* with an authentic chain of narration from Ibn Sirrin, Imam Abdur-Razak in his *Musannaf* and Ibn Kathir in his book of history *Al-Bidayah wal Nihayah.*

[176] *Saheeh Al-Bukhari (3470), Saheeh Muslim (2541).*

[177] *Saheeh Sunan Tirmidhi* of Al-Albani.

[178] *Saheeh Al-Bukhari* and *Saheeh Muslim.*

[179] *Saheeh Muslim (2408).*

[180] *Saheeh Muslim (2276).*

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[181] This verse clearly indicates that the prophet's household includes his wives, as obvious from the expression *"O wives of the Prophet!"*. Also, the Arabic word *"Aal Bayt"* is used for the wives only (see Qur'aan 11 (Huud): 73). There are narrations clearly indicating that when the above verse was revealed, the Holy Prophet ﷺ called Ali, Fatima, Hasan and Hussain, and covered them with his blanket. Thereafter he invoked Allah, saying,

﴿ اَ هٰؤُلَاءِ اَهْلُ بَيْتِيْ فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيْرًا ﴾

> *O Allah! These are my family, remove Al Rijs (evil deeds and sins) from them and purify them.*
>
> *This does not mean that the wives of the Holy Prophet ﷺ are not among his family. Rather, the verse had been revealed in respect of the wives of the Holy Prophet ﷺ, and they have been given the glad tiding of being purified. Thereafter, with the invocation of Allah's Messenger ﷺ, Ali bin Abi Taalib, Fatima, Hasan and Hussain were also included among them. A further proof of this was when during the Holy Prophet's invocation for them, Ummuh Salamah sought to be included in the invocation, saying "O Allah's Messenger ﷺ I am also with you," He replied: "You fall under this goodness twice" (in respect of this verse and by my invocation)"*

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[182] *Saheeh Muslim (50).*

[183] *Saheeh Muslim.*

[184] *Hadith* of Aisha bint Abi Bakr (may Allah be pleased with her). (Translator)

[185] *Saheeh-Al-Bukhari (2550), Saheeh Muslim.*

[186] *Saheeh-Al-Bukhari (2550), Saheeh Muslim.*

[187] *Hadith* of Jabir bin Abdullah رضي الله عنه. (Translator)

[188] *Saheeh Muslim* (867). The first innovation that appeared in the Religion was the separation between the five daily prayers (*Salaat*) and the giving of compulsory alms (*Zakaat*) claiming that the compulsory alms was only to be paid to Allah's Messenger ﷺ. For this innovation, Abu Bakr As-Siddeeq رضي الله عنه waged war against its proponents, dealing with them before their affairs could worsen. If he had left them, their call would have become a religious claim till this day. During the reign of Umar رضي الله عنه, some innovations emerged but he dealt with them all. During Uthman's reign رضي الله عنه, the first major tribulation occurred; this was the rebellion against the Authority with the sword which brought about the death of Uthman رضي الله عنه. It marked the commencement of the innovation of the *Khawarij* which exists to this day. It (this innovation) led to other innovations; the *Qadariyah, Murji'ah*, *Raafidah*, *Zanaadiqah*, *Firqah Al-Batiniyah*, *Al-Jahmiyah*, the deniers of Allah's names and Attributes and other than them of innovations and innovators. Everytime an innovation occurred, the *Ahlul Sunnah* were always prepared. This struggle against the people of innovation has continued to this day, and so it will till

the day of Resurrection. The *Ahlul Sunnah* expose these persons at all times and in all places, with respect to every word or deed that negates the Qur'aan, the *Sunnah* and the consensus of the ummah.

[189] This sect believes that every major sin is tantamount to disbelieve for which the sinner will forever be condemned to Hell. (Translator)

[190] This deviant sect believes that faith neither increases nor decreases. To them, simply being a Muslim is a guarantee against Allah's punishment regardless of one's sins. (Translator)

[191] *At-Tadhkirah* of Imam An-Nawawi.

[192] *Aslu Sunnah wal 'Itiqaadu Din* by Ar-Razi.

[193] *Sharhu Sunnah* of Imam Abu Muhammad Al-Hassan ibn Khalaf Al-Barbahaari.

[194] *Saheeh Al-Bukhari (5816).*

[195] Whoever falls belongs to other than this, is from those 72 sects against whom the prophet warned.

[196] The ruling on Praying behind the People of Innovation: The summary of the Position of *Ahlul Sunnah wal-Jamaa'ah* on this is that; it is not permissible to pray behind a disbeliever or apostate. Refusing to pray behind someone whose condition or creed is unknown is an innovation that was unknown to our Pious Predecessors. The basis for forbidding praying behind a person of innovation is targeted at his innovation and distancing

people from it. If a person however prays behind an innovator, such prayer is stiil valid.

The Ruling on not observing the funeral prayer and not seeking Allah's mercy for the innovator: Whoever dies a disbeliever, apostate, innovator – whose innovation is tantamount to disbelieve, having been confronted with the necessary evidences, should not have the funeral prayer offered for him. Neither should the mercy of Allah be sought for him (through prayer). This is agreed upon (by the Scholars of the *ummah*). Whever dies as a sinner or as one engaging in acts of innovation that doesn't take him out of the fold of Islam, neither the Imam nor those known for knowledge (Scholars) should pray for him. This is aimed at warning the people against sins and innovations. That does not imply that such funeral prayer is forbidden on the generality of the people. Instead the funeral prayer and praying for Allah's mercies on him are communal responsibilities to be fulfilled, as long as he did not die as a disbeliever and from those to abide in Hell forever.

[197] Narrated by Imam Laalakaa'i in *Sharh I'tiqaad Ahlul Sunnah wal-Jamaa'ah* and Ibn Battah in *Al-Ibaanah*.

[198] Ibid.

[199] Ibid.

[200] Ibid.

[201] Narrated by Imam Laalakaa'i in *Sharh I'tiqaad Ahlul Sunnah wal-Jamaa'ah.*

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[202] Ibid.

[203] Ibn Waddah in *Al-Bid a'I wan-Nahi anhu.*

[204] Ibid.

[205] Imam Musim in the introduction of *Saheeh Muslim.*

[206] Imam Malik in *Al-Mudawwanah Al-Kubraa.*

[207] *Mukhtasar Kitabil Hujah ‘ala tarkil Mahjah* of Nasr bin Ibrahim Al-Maqdisi.

[208] *Manaaqibul Imam Ahmad* by Al-Jawzi.

[209] *Kitabus-Sunnah* of ‘Abdullahi bin Ahmad.

[210] Ibn Battah in *Al-Ibanah.*

[211] Ibid.

[212] Narrated by Imam Laalakaa'i in *Sharh I'tiqaad Ahlul Sunnah wal-Jamaa‘ah.*

[213]See *‘Aqeedatu Salaf Ashabul Hadith* by Abu Uthman As-Saabuni.

[214] *Sarhu Sunnah* of Al-Baghawi.

[215] Ibid.

[216] *Saheeh Muslim (177).*

[217] *Saheeh Al-Bukhari (196).*

[218] This is the night prayer offered any time after Isha' prayer and before the fajr prayer.

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[219] *Saheeh Al-Bukhari (4837).*

[220] *Saheeh Sunan at Tirmidhi (2396).*

[221] *Saheeh Al-Bukhari (3026).*

[222] *Saheeh Sunan At-Tirmidhi (2513).*

[223] *Jami‘ Tirmidhi (1162).*

[224] *Saheeh Sunan At-Tirmidhi (1162).*

[225] *Saheeh Muslim (7197).*

[226] *Saheeh Al-Bukhari (6056).*

[227] Allah’s Messenger ﷺ said:

> *Beware of suspicion, for suspicion is the worst of false tales; and do not look for each others faults, and do not spy on one another, and do not practice “Najsh”. (to offer a high price for something in order to get preference over another customer who is interested in the thing). And don’t be jealous of one another and do not hate one another, and don’t desert (stop talking to) one another. Be Allah’s worshippers! Be brothers!*
>
> (Saheeh Al-Bukhari, Hadith No. 92). (Translator)

[228] *Saheeh Al-Bukhari (6018), Saheeh Muslim (174).*

[229] *Saheeh Muslim (6690).*

[230] The call to the methodology of the Pious Predecessors is aimed at the establishment of a generation like that of the first

generation (of believers) which was raised at the hands of the Messenger of Allah ﷺ. Allah praised His Messenger, saying,

> *And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.*
>
> (Qur'aan 68:4).

What is intended here is not mere having the same beliefs – although the creed is the first and most important foundation – rather, what is intended is, being precisely like them in all matters of this great religion. This is because the path of the Pious Predecessors which we are calling to does not consist of mere knowledge in the mind. Rather, it consists of their way in creed, attitude, manners and conducts. Unfortunately in these times of ours, we find that these important aspects of the methodology of the Pious Predecessors is not given its rights, neither is it well attended to. The holy Prophet ﷺ said:

> *I have been raised for the perfection of morals.*

The Pious Predecessors followed the Prophet's examples, adopting his attitude and obeyed his instructions. And they are, as Allah says:

> *You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad [sal-Allahu 'alayhi wa sallam] and his Sunnah) are the best of peoples ever raised up for mankind; ...*
>
> (Qur'aan 3:110).

If we desire salvation, then we must stick to what our Pious Predecessors were upon, may Allah be pleased be them all.

[231] *Al-Bida'i wan-Nahyu 'anha* by ibn Waddaah.

[232] Narrated by Ibn Battah in *Al-Ibaanah*.

[233] Narrated by Imam Al-Baghawi, *Sharhu Sunnah.*

[234] Narrated by Al-Laalakaa'i in *Sharh Usulul I 'tiqad Ahlul Sunnah wal-Jamaa'ah.*

[235] Narrated by Ibn Battah in *Al-Ibaanah.*

[236] Narrated by Ibn Abi Shaybah in his *Musannaf.*

[237] Narrated by Ibn Battah in *Al-Ibaanah.*

[238] *Saheeh Al-Bukhari and Saheeh Muslim.*

[239] Reported by Ibn Qudamah in *Lum 'atul 'Itiqadil Hadi ila Sabeeli Rashaad.*

[240] Narrated by Al-Khatib in *Sharaf Ashabul Hadith.*

[241] *Al-Bida'i wan-Nahyu 'anha* by Ibn Waddaah.

[242] Narrated by Al-Laalakaa'i in *Sharh Usulul I 'tiqad Ahlul Sunnah wal-Jamaa'ah.*

[243] Ibid.

[244] Imam Al-Baghawi in *Sharhu Sunnah.*

[245] Imam Al-Bayhaqi in *Sunan Al-Kubra*.

[246] Imam Al-Khatib in A*l-Faqih wal-Mutafaqqih.*

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[247] Narrated by Ibn Battah in *Al-Ibaanah.*

[248] Imam Al-Khatib in A*l-Faqih wal-Mutafaqqih*

[249] Narrated by Al-Baghawi in *Sharhu Sunnah.*

[250] Imam Ash-Shaatibi in *Al-I'tisam.*

[251]

[252] Imam Al-Laalakaa'i in *Sharhu Usul Ahlul Sunnah.*

[253] *Al-Bida'i wan-Nahyu 'anha* by ibn Waddaah.

[254] Imam Tirmidhi in his *Sunan* with a good (*Hasan*) chain of narration.

[255] Ibn 'Abdul Barr, in *Jaami' Bayaani Ilm,* page 247.

[256] Al-Khateeb, Al-Kifayah fi 'Ilmi Riwaayah, page 196.

[257] Ibn Abdul Barr, *Jaami' Bayaani 'Ilm*, page 248.

[258] *Al-'I'tisaam* by Imam Ash-Shaatibi.